

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

THE BISHOP OF MANCHESTER ON THE LIBERATION SOCIETY.

At the annual "festival" of the Huddersfield Church Institute in the early part of last week, Dr. Fraser, the Bishop of Manchester, criticised with his characteristic liveliness and Christian courtesy, what had been said the day before at the Conference of the Liberation Society at Manchester. The bishop merits the warmest thanks, not of the members of his own communion only, but of all who adopt the views, and sympathise with the movements, of the organisation whose proceedings he discussed. He is an opponent worthy of the great contest—for great contest it is—between the two parties. His ability is unquestioned and unquestionable. His mind is as keenly alive and watchful to what is passing around him as if he were not a bishop. He reads men to fully as much purpose as he reads books. There is an air of candour, frankness, and manliness about his utterances that not only charms but invigorates one. His strength is partially concealed by his gentleness, but is not impaired by it. By natural disposition, perhaps, he is a reluctant controversialist, but in practice he is one who compels the respect of his antagonists. His speech at Huddersfield would, we should think, be very effective on the class to which it was delivered—fresh, off-hand, impressive, broad in its sentiments, and, at first glance, convincing in its logic—but, in our judgment, of course, incapable of sustaining the test of cool and searching examination.

Dr. Fraser, we infer from several casually-dropped phrases, as well as from some of the more serious arguments in his speech, is not very conversant with the literature of the Liberation movement. He does not seem to us to have caught sight, or, if he has, he has not yet come to appreciate, the sole gist of the question which has been in dispute from the first. He characterises the Liberation Society as "a society which has no goodwill to the Church." Now, if the bishop had been accurately informed, we are convinced he would not have used the expression. To the Church as a spiritual institution all feeling of hostility has been sincerely and earnestly disclaimed a thousand times. There are few meetings held in support of the Society's objects in which the distinction between the Church as a religious organisation, and the Establishment of the Church

as an act of the Legislature, is not insisted upon. Those who are the most active assailants of the political status and relations of the Church of England, are also most indisposed to seem even to cast a word of reproach at her on account of what she is in her structure, her standards, "her doctrines and formularies," or her discipline. It is hardly fair, therefore—although we are quite sure that on the part of the Bishop of Manchester, he was not conscious of the unfairness—to excite distrust of the Liberationists in respect of what they seek to do, by implying that they are intent upon something which they one and all deny that they have any wish to do. All that portion of Dr. Fraser's speech, therefore, which dealt with the necessity of fixed creeds, with the simplicity of the Church of England's basis of communion, with the views held by "orthodox Nonconformists" of her doctrines and formularies, was beside the mark, and calculated only to mislead. These are not the matters in dispute, and reference to them as though they were can only make a false impression.

The Bishop of Manchester contested the charge advanced against the Establishment that it had been obstructive to national progress, by citing two great historical facts—the Reformation and the refusal of the seven bishops to read the Royal declaration in favour of liberty of conscience. Of the first event he said it "was due to the great men who were then brought up within the bosom of the Church of England." The argument thus stated will not hold water. The Church of England referred to was a Papal Church, so that it might with equal force be contended that "the great men" who brought about the Reformation in the reigns of Henry the Eighth, Edward the Sixth, and Elizabeth, were born in and nursed by the Roman Catholic Church, which on that account should be absolved from all imputation of having stood in the way of freedom of thought and action in England. Is it not a tolerably well known fact that the Reformation was stayed when it was yet far short of the extent to which these great men wished to carry it, by the intervention of State influences and by the exercise of State authority? But, apart from what occurred in the fifteenth century, and coming down to the nineteenth, can it be pretended that the great movements of modern times that have done so much to brighten the face, and, as the late Sir Robert Peel expressed it, "to sweeten the breath" of society, received any material aid from the Church of England as represented by its bishops and clergy? On the contrary, is it not a generally recognised fact that on most of those movements, including the Catholic Emancipation Act, the repeal of the Test and Corporation Acts, the Reform Act of 1832, the repeal of the Corn Laws and the establishment of Free Trade, the Abolition of Church Rates and the opening of the Universities—nearly the whole, certainly the preponderant, influence of the State Church was brought to bear in an unfavourable direction?

The education of the people is another of the topics to which the bishop refers. Let us do him the justice to remark that he gave the wisest counsel to the members of his own Church when he advised them not to ask for the fees of destitute children sent by School Boards into Church of England schools, but "to take the children, and in working out her scheme, to trust to the liberality of her own

people to supply the means of teaching them." "Let it be shown," he said, "that they were not seeking proselytes, but were simply trying to raise up the young in the ways of godliness, by giving them the best secular education they could with the means at their disposal." But does Dr. Fraser intend us to understand that proselytism has been no part of the object of the clergy in their zealous labours for the education of the poor. What but a wish to make that education subservient to the Church of England, as against other religious denominations, called into being the National School Society, as a rival to the prior organisation of Dr. Lancaster for unsectarian education? What accounts for the sudden rush for building grants to the Education Department, but the desire of the clergy, for the special advantage of their Church, to keep the education of the people as much as possible under their own exclusive control? True, the Church has of late days borne by far the larger share of labour and of expense in giving elementary instruction to the poor, and the work she has done entitles her to honour; but she was not the first in this race of wise philanthropy, nor can it be said that she has laboured alone. Her labours in this department of activity have, from first to last, been deeply tinged with ecclesiastical exclusiveness, and she has gone far towards making a truly national system of religion impracticable for this country.

Both at Huddersfield and subsequently at Oldham, the Bishop of Manchester touched—at the former place but lightly, at the latter more seriously—upon the question of national ecclesiastical endowments. We have no right, perhaps, to assume that his historical reading in connection with Church property has been but scanty, but we are obliged to suggest that his reasoning upon the subject takes in but a very narrow range of facts. He seems to take for granted, or, at any rate, he offers no evidence in support of his theory, that the parochial endowments of England had their origin in private benevolence. Some of them undoubtedly had, but surely Dr. Fraser will not deny that tithes, which constitute a great bulk of them, owe their existence to public law, or that there is not the slightest analogy between these endowments, which are of the nature of taxation, and those which have been bequeathed to Dissenting institutions. Might we advise a little more assiduous study of this point, and a little less ready assumption? Of course, we make the fullest allowances for the exigencies of public speaking, but we do think that the time has come when the matters of fact involved in this contest should be stated with the utmost accuracy and care, and that there should be a conscientious desire, on both sides, gradually to narrow the grounds on which we differ, by enlarging as far as possible, and thus excluding from future debate, the grounds, both historical and argumentative, upon which we can agree.

STATE-CHURCHISM IN CEYLON AND INDIA.

CHANGES in the colonial episcopate are now so frequent that each individual appointment, or resignation, excites but little attention, and, having a vague impression that these colonial bishops are supported by the "Propagation Society," or by Lady Burdett Coutts, people generally look upon them as no concern of theirs; unless it happens that some scandal, or

some legal difficulty, seems to take them out of the ordinary category. Hence the recent consecration of a new Bishop of Colombo, in succession to Dr. Cloughton, has attracted no notice, and yet the case is one which strikingly illustrates the injustice done to our colonial fellow-subjects by the bishop-making aggressiveness of a section of the Church of England, aided by the colonial Governments, and also by the Colonial Office at home.

The Episcopalians of Colombo have bitterly complained of the flight of Dr. Cloughton to England, and the absence of a successor, at a crisis in the history of the Church in the colony. "At the present time," wrote a correspondent of the *Guardian* in September, "there is with many a strong feeling for the disestablishment of the Church here, and, at a recent meeting of the Executive Council, a motion was passed disapproving of any successor being appointed to Dr. Cloughton," though, it is added, "it is reported, however, that his Excellency the Governor, dissented from the motion." Whether this last statement be correct or not, there is the fact, that the wishes of the Executive Council of the colony have been disregarded, and the *Guardian* now apologises for Dr. Cloughton, by stating, and probably with good reason, that "the presence of Bishop Cloughton in England has been the means of preventing the present disestablishment and disendowment of the See of Colombo."

We need not recall the scandalous incidents which have marked the earlier history of the episcopate in Ceylon, and which Sir Emerson Tennant has described with just indignation. It is enough to deal with the broad fact that some 2,500*l.* a year, for the support of the bishopric, is drawn from a population, two millions of whom are Buddhists, Brahmists, and Mahomedans; while not more than 20,000, at the most, are claimed as members of the Church of England. Nor is that all, for we understand that a former bishop—Bishop Chapman—who now holds office in the Church at home, has a pension of 800*l.* a year for life, also drawn from taxation levied on the same heathen population. We observe that it is stated that only some fifty clergymen are under this costly episcopal supervision; and we are assured that if the whole episcopal staff—bishop, archdeacons, and chaplains—were withdrawn, the missionaries of the Church of England and other religious bodies could fully meet the wants of the Christian population. Indeed, a large portion of the Episcopalians worship, not in the churches in which the Government chaplains minister, but in a church built by voluntary means, and in which the services are maintained by missionary zeal.

The chaplaincies appear to involve as gross an injustice as the bishopric; for, as the result of a military commission appointed some years ago, the colony pays the Imperial Government 160,000*l.* a year to defray the entire cost of the military force stationed in the colony, including religious instruction, and therefore the chaplains are retained for the civil servants of the Government, who are able, if they are not willing, to support their own religious instructors. It is true that there are chaplains belonging to other bodies, who also receive State-pay; but, as usual, the Episcopalians enjoy the lion's share, since they receive 10,000*l.* a year for their Church, while the Presbyterians have but 2,000*l.* The latter, indeed, have sought for equality, and were met by the droll averment that an Episcopalian minister, by accepting a Ceylon chaplaincy, gave up his chance of an English bishopric, while a Presbyterian made no such sacrifice. But the system proves mischievous for both the Churches; leading, as it does, to the appointment of inferior and sometimes disreputable men, and preventing the extension of missionary effort.

We do not wonder that the wave of disestablishment should have reached, not Ceylon only, but also India; for the ecclesiastical circumstances of both are substantially the same. The Irish Church has been disestablished because it was the Church of a few existing at the cost of the many, and the quasi-establishments of India and Ceylon are open to yet greater condemnation, inasmuch as they compel heathenism to pay for the maintenance of Christianity. When the *Indian Mirror*—an influential native journal—declares that "the payment of the State-clergy out of the revenues of India is acknowledged, and felt to be, an evil and an injustice as urgently requiring redress as that which has been already expiated in Ireland," what satisfactory reply can be given to the allegation? That these objections are not pressed to an unreasonable extent, is evident from the fact, that they are not taken to the religious provision made for the European troops in the interior of the country, but that it is "the unjust and unnecessary disbursement of the funds of the State to congregations

in the capital cities of the three Presidencies; the waste of public money on knots of civilians and officers in remote stations, which give ground for the demand for disestablishment."

It is not without humiliation that we read such a passage as this, from a native pen, in the *Calcutta Spectator* :—

We are loth to entertain the prospect of our Christian legislators being taught the elements of justice—the first principles of Christianity—by Hindoos and Mussulmans. Far rather would we look forward to a timely and generous surrender of a privilege tainted with injustice, to an early removal of a grievance which dims the splendour of Christianity in the eyes of the heathen and prejudices their minds against it, and to a high and cheerful trust in the willingness of Christians to maintain with dignity the services of the Church which attracts their purest and noblest sympathies.

Is another mutiny needful to ensure compliance with the righteous demands of our Indian fellow-subjects? That event not only elicited the royal proclamation which declared that the policy of the British Government in regard to religion would henceforth be one of neutrality; it made, so far as India was concerned, anti-state-churchmen of the staunchest adherents of Establishments. "For my own part," said the present Prime Minister in 1857—

I certainly go the whole length of those who are of opinion that Christianity is never to be enforced, and never to be propagated, to the prejudice of justice, and that we are bound, not in derogation to Christian principles, but in consequence of Christian principles, to abstain both from force and fraud, and from anything that bears a resemblance to either, with respect to the propagation of the Gospel in India.

And, to clench the matter, he expressed concurrence in the views of Lord Shaftesbury, that—

All that we require in India is a complete religious equality. . . . An established equality as to every political right and privilege of all religions in the eye of the Government of India is, I believe, the first principle of which Christianity itself commands the adoption with regard to our policy of proceeding in that country, because it would be contrary to that justice which is the foundation of Christianity itself, if, having obtained a power over the people of that country, we were to use it for the purpose of doing violence to the consciences of that people.

Admirable ideas, admirably expressed! But what has become of the policy thus set forth amid the acclamations alike of Churchmen and Nonconformists? It may have been carried out in one of its aspects, by the withdrawal of Government patronage from idolatry, and by an avoidance of certain acts calculated to irritate the native mind. But so far as the abandonment of taxation levied on heathens for the support of Christianity is concerned, the old system has been maintained till this day. Fourteen years ago India was in all men's mouths; but a sense of safety has since diminished our sense of justice, and the Indian Government is, in ecclesiastical matters, allowed to take its own course. We, however, hope in the next session of Parliament the cry for disestablishment will be raised in regard to India, to Ceylon, to the West India and other colonies in which State-Churches exist in any shape. The colonial voluntaries ought not to be left to fight their battles alone. Their cause is ours, and every blow struck at Establishments at the extremities of the Empire will be felt by those which exist at home.

ECCLESIASTICAL NOTES.

THE *Guardian* accepts the decision of the London School Board on the denominational fee question with resignation, if not with cordial approval, and assumes that a proposal will be made by Government to alter the language of the Education Act next session. Our contemporary contends that no compromise in theory—meaning, we suppose, no denial of the right of denominational schools to come upon the rates for the fees of indigent children—is possible, and proposes to transfer the duty of the school boards in this respect to the guardians. Meanwhile the *Guardian* gives the following sensible advice to Churchmen :—

We must make our own schools as good and as nearly self-supporting as we can; their degree of excellence will be the degree of their strength against any encroachment or injustice. We do not advise Church schools generally to be anxious for any large subsidy from the board in the shape of fees, still less to realise the picture so graphically drawn by their enemies, of an army of clergy and Scripture-readers and district-visitors running about to "trot" for the children of indigent parents. They should remember that if the board gives largely, it will demand, perhaps is bound to demand, some control; and its proposed appointment of its own inspectors does not look as if it would be perfectly satisfied with Government inspection. Let them be content with asserting their rights, and protecting the liberty of parents where it is really attacked. As for the rest, the more they keep to themselves, in honourable and friendly rivalry with the rate-supported schools, the better it will be for their independence and their essential characteristics.

Such moderate counsels are repudiated beforehand by the National Education Union, which has come

out with a frenzied appeal to its supporters to buckle on their armour afresh for a renewal of the strife. This association has sent out a circular to its friends embodying an article from the *Literary Churchman*, to which special attention is called. It opens in this wise :—

The compromise of Mr. Forster's Act is not a successful one. But we are very much afraid that Churchmen and friends of religious education generally, are utterly unaware of the unrelenting activity of the secularists, and it is high time that we sounded a strong note of alarm once more. The compromise is not accepted by the enemies of religion; and, while our friends are absorbed in building new schools, and enlarging old ones, and in extending the area of their work upon the basis of the fatal compromise, the enemies of religion are hard at work preparing the way for another assault, and for the overthrow of the compromise altogether. What the widely-circulated Church newspapers are about not to forwarn the great bulk of Churchmen, we cannot conceive. But so it is. While we are busy spending our hundreds of thousands of pounds in building fresh schools, the enemy is spending his tens of thousands in a fresh agitation to overthrow the compromise on the faith of which we are acting.

We should like to hear something more of the "hundreds of thousands" which, it is said, are being spent "in building fresh schools." We are glibly told in this manifesto of "schools built, founded, and set in working order for the Church, and by Churchmen's money"—the fact that the national exchequer pays one-half the building cost and one-half the expense of maintenance being coolly ignored. "The enemies of religion"—mark the phrase which is endorsed by the National Education Union!—are accused of the crime of wishing to compel the formation of school boards everywhere, "as a ready means of secularising entirely the schools which we have built"—"which have cost us millions."(!) It is not averred that the Education League intend more than to make these schools board schools. Yet the suggestion is denounced as "simple piracy," and the alarm is thus sounded :—

We repeat that all the energy and cost of what we have been doing the last twelve months will be but so much plunder for the Secularists, unless we are warned in time, and take care to defeat the agitation which has gone on increasing ever since the passing of "Mr. Forster's Act."

It is therefore recommended that denominational school managers should send to the Union "one per cent. of their recent outlay on buildings for defence of what they build," or rather to "ensure their schools against secularism," and undeceive public opinion, "drugged, debauched, deceived, by professional agitators, pleading for injustice in the name of 'Liberalism.'" Such are the weapons which are being furnished up for use against the Education League by the National Education Union, which numbers among its officials such respectable men as Colonel Akroyd, M.P., Dr. Barry, and Mr. F. S. Powell. It is assumed all through this inflammatory article that these schools are the absolute property of the Church, though they are described in an Act of Parliament as "public elementary schools," and are under the control of a public department which contributes one-half of their cost. If Church school managers want to avoid the interference of the Parliament, the League, and "the enemies of religion," they can easily do so by refusing all State grants.

The recent Working Men's Conference to concert measures for aiding the disestablishment movement has naturally excited a good deal of comment on the other side. The *Record* regards the movement as a very grave event. The *John Bull*, while fairly attempting to answer the arguments of the working men's address, tells us that the Bishops of Ely and Gloucester urge in their communications to the Church Defence Institution "that the time has come when we must with one hand do the Church's work, and with the other ward off the attacks of her enemies." The *Saturday Review*, however, caricatures and ridicules the movement, representing the members of the artisans' committee as "revolutionary agitators" and "Socialistic Republicans," though it might have known that such men as Mr. Howell, Mr. Potter, and Mr. Applegarth have studiously held aloof from the extreme section of working men. The *Church Herald* is quite ready to applaud an organised movement for the defence of the Church thus menaced, but would like to see it "have less of the Erastian element than it is to be feared that it has, and more of that spirit which is zealous for the maintenance of the Church as a Divine institution, rather than merely as a National Establishment." The *Ritualist* organ is above all anxious to preserve the character and position of the Anglican Establishment as "a veritable branch" of the One Catholic and Apostolic Church of Christ, "which can never be thoroughly or really the case unless there is a recognition of and a respect for its spiritual independence." The Defence Association

cannot, therefore, reckon upon a very hearty support from the Ritualists.

The American bishops assembled at Baltimore have issued a pastoral, in which they condemn in explicit and forcible terms the distinctive doctrines and practices of the so-called Anglo-Catholic party—such as the Real Presence, the practice of Confession, and Mariolatry. It would seem that the Episcopal Church takes its stand substantially upon the doctrines of the Anglican Low Church party. The *Record* is greatly rejoiced at this decision, but seems unable to comprehend that it is the result of freedom from "State control." The American bishops are free to do what the Anglican bench of bishops dare not attempt. So the *Record* and its friends are compelled to be associated in the same Church with the Sacramentarians. With one breath they denounce such Popish principles and practices, and with another claim that the Church of England is the bulwark of Protestantism! We are puzzled to understand how it is, if the arguments of our Church defenders are sound, that a free Episcopal Church, bereft of State support, should not only exist and flourish in America, but assume unquestioned authority to revise its own creeds and formularies.

THE LIBERATION SOCIETY.

LEICESTER.

On Tuesday, the 7th inst., the annual meeting of the Leicester Auxiliary was held in the Belvoir-street Schoolroom, and was influentially attended. The chair was occupied by Mr. W. Baines, and there were also present Aldermen S. Viccars, G. Baines, and J. Swain; Councillors Preston and Chambers; the Revs. T. Stevenson, C. C. Coe, R. Harley, A. Mackennal, A. F. Macdonald, J. L. Whitley, S. T. Williams, J. Wood, and Messrs. S. Grundy, G. H. Baines, S. Baines, T. D. Paul, W. Stanyon, and Mr. Carvell Williams, of London, was also present as a deputation from the executive committee.

After the CHAIRMAN had opened the proceedings, Mr. G. H. BAINES, one of the secretaries, read a report of the proceedings of the auxiliary during the year, which had included the holding of four conferences, and had otherwise been one of great activity. Subscriptions amounting to nearly 90*l.* had been sent to the Society.

The Rev. S. TAMATOA WILLIAMS, formerly of Hadleigh, in moving the adoption of the report, and the appointment of a committee for the ensuing year, said the principles of the Society ought to be carried into the rural districts by holding meetings and explaining them, and he believed they would then have many supporters in such places. As far as his experience went of State clergymen in rural districts, he could say that a more haughty, self-sufficient class of men could not be found. They were ready to crush Nonconformists, and looked upon a Dissenting minister as not being fit to come within the sphere of their influence. Their tyranny over the peasantry who were in any wise beholden to them was sufficient, in his eyes, to condemn the principle of State religion.

Mr. S. BAINES, in seconding the motion, said that none of the earlier members of the Society could have expected that it would so soon achieve such successes as it had lately realised. The motion having been carried,

The Rev. A. MACKENNAL proposed the following motion on the education question:—

That this meeting, regarding the attempts made by various school boards under the sanction of the 25th Clause of the Elementary Education Act, to pay out of the rates the fees to necessitous children in denominational schools as a violation of the conscience of the ratepayer, and a reintroduction of the old principle of denominational supremacy, is prepared to strengthen the hands of the committee of the Liberation Society in using their influence and organisation in support of the independent efforts now being made by the Nonconformists in different parts of England to check such a policy on the part of local boards, and to obtain, in accordance with the growing feeling of the country, the repeal of the 25th Clause of the Elementary Education Act of 1870.

He said, that if they were prepared to carry out their programme to its full extent, it was impossible for them to sit quietly by and see attempts made under the 25th section of the Education Act to bring about a new burden on the people of the country in the shape of payment of fees in denominational schools. (Cheers.) When the first Education Act was introduced by Mr. Forster there was great agitation throughout the country, because it contained a new exemplification of the principle of concurrent endowment. The Nonconformists therefore felt that, while they were not disposed for the time to attempt to lessen the connection of the School Department and the different denominational schools, they could be no party to anything which would bring denominational schools into such connection with school boards that the people of the country generally would have to pay, not only taxes for denominational instruction, but rates. That first scheme was withdrawn, and a second one was introduced, Mr. Gladstone describing one of the alterations to be, that the connection between the ratepayers and the denominational schools was at an end, but under the 25th section of the Act, school boards were now making the connection far too close to be pleasant. It did not, in his opinion, matter about disestablishing the English Church if they allowed this new system of endowment to be carried on. (Loud cheers.)

Mr. W. STANYON, in seconding the resolution, said that the clergy desired to retain the ecclesiastical supremacy they had so long held. He looked upon the payment of denominational fees as the carrying out of the principle of concurrent endowment, which was one that could not be tolerated by Nonconformists. (Cheers.) The resolution was carried *unanimously*.

The Rev. J. L. WHITLEY moved, and Mr. J. PRESTON seconded, a motion advertising to the disestablishment debate and other signs of the times, and the former expressed his belief that many then present would live to see the accomplishment of their object.

Mr. CARVELL WILLIAMS then delivered an address, in which he dwelt on the work already done and the work yet to be done. In dealing with the last-named topic, he said that they had to instruct some of the bishops as well as many of the clergy, and, as illustrating the fact, referred to a speech of the Bishop of Peterborough, at the opening of a new church in Leicester in the previous week. He said that the bishop's joy at the addition of another church to those already possessed by the Episcopalians of Leicester, seemed to be moderated by apprehension. Had it been a Nonconformist building, probably the existence of a debt would have been the occasion of anxiety, but in this case the bishop was troubled because there was at present no prospect of an endowment for the minister, and in reply to the question, "Why not rely on the liberality of the congregation?" explicitly said that he hoped they would do nothing of the kind! Not that he objected to voluntary giving on the part of the people—Oh, no! he was in favour of that; but they were to be gifts to provide endowments for the ministers of future generations, and not annual gifts to sustain living men! Could there be greater perversity than that? (Cheers.) This generation was to rely for its religious instruction on the provision made by the dead, and were, in their turn, to provide for the wants of generations unborn. They were not to display gratitude to the clergy who ministered to them, but great solicitude for the clergy who were to minister to somebody else a hundred years hence. (Loud cheers.) The bishop urged two pleas in support of such a course. In the first place, he objected to what he called the "hand-to-mouth" method of supporting the ministers of religion, and no doubt, had he lived in that day, he would have stigmatised our Lord's proceedings by some such an epithet when He sent forth His disciples, bidding them take neither purse nor scrip. Probably he would also have thought that Paul—and the new church was named after him—had, indeed, to use his own language, become a fool, in urging, as he did, that those who received spiritual things at the hands of ministers should give to them of their temporal things. (Cheers.) The second plea was the old one, that endowments secured the independence of the clergy, and also of the laity; though how it did the latter his lordship did not attempt to point out. How it operated as regarded the clergy they saw in many an empty church, from which the congregation had been driven away by the independent but incompetent clergyman, as well as in others where the clergy, being independent of the people, played "such fantastic tricks before high heaven as made the angels weep." (Hear, hear.) The bishop was an able man, but he was a bad adviser in this matter. Fortunately, however, the laity would not act upon his advice; for they had seen that State endowments had a fatal tendency to enfeeble and to corrupt the Church, and, if it were to flourish and to be extended, it must be by means of true voluntarism, and not such voluntarism as that advocated by Bishop Magee. (Cheers.)

The deputation and chairman were then warmly thanked.

LINCOLN.

A conference was held in the city of Lincoln on the evening of the 8th inst., when J. Carvell Williams, Esq., gave an address, explanatory of the principles of the Society, and of its methods of action. Mr. Councillor Ruston occupied the chair, and the Revs. R. L. McDougall, W. Matthews, T. Roberts, W. T. Clarkson, B.A., and Messrs. Councillor Hughes, Akrell, A. J. Gates—(President of the Working Men's Liberal Association)—and H. Poppleton, took part in the proceedings that followed Mr. Williams's address. A resolution was passed pledging the meeting to make every effort to secure the object for which the present agitation is being carried on, and a committee of twenty-one gentlemen was formed to promote local action. It is hoped that one or two public meetings may be held during the coming winter.

FUTURE MEETINGS.

This week the Rev. Charles Williams will commence a tour in the West of England, and will lecture on the present state of the Establishment question at Worcester this evening, Bridgwater on Friday, and next week at Falmouth, Helston, Truro, and Gloucester.

On Monday night the Rev. J. G. Rogers was to give an address at Nottingham on the recent Church Congress in that town, and will lecture on the same subject to-night at Warrington. On the 24th Mr. Carvell Williams is to address an audience at Hexham, on the 27th at South Shields, and on the 28th at Ashton.

CONFERENCE IN LONDON.—Next Monday evening a conference, convened by circular, is to be held at the Cannon-street Hotel, with the special purpose of organising the Society's friends in the

metropolis, and especially in the several boroughs. Mr. Miall, M.P., is to preside, and Mr. Richard, M.P., Dr. Allon, Dr. Edmond, Mr. Frederick Harrison, Mr. J. Spicer, and several other well-known gentlemen, have engaged to be present.

THE BISHOP OF MANCHESTER AND THE LIBERATION SOCIETY.

At a Church Institute meeting held at Huddersfield on Tuesday last week, the Bishop of Manchester delivered a long address on the Liberation Society. He commenced by moving the following resolution:—

That in the presence of the many dangers which threaten the Church of England, it becomes all her faithful sons to unite cordially for her defence.

He said that he did not attempt to deny the dangers which threatened them. He had been reading the report of the Manchester Conference of the Liberation Society, and pondered over all the accusations brought against the Church of England—the three great counts in the indictment being:—First, that she had obstructed national progress; secondly, that, for her own selfish purposes of aggrandisement, she had sought to control the education of the people; and thirdly, that she had hindered the development of religious truth. As to the first, he declared that the great Reformation was due to the great men who were brought up in the bosom of the Church of England. On the second charge he would simply and humbly ask, What other body had undertaken the education of the people for such a series of years?

At this present moment, seventy-five per cent. of the children who are being educated in our elementary schools are being educated in the schools of the Church of England. (Applause.) And if it were not for the fact that, immediately upon the issue of the Education Act, the Church of England people made upwards of three thousand applications to the Education Department for the immediate creation of new schools, to meet educational deficiencies, I do not believe that we should have heard of this great outcry about fees being paid to denominational schools. While I am on the subject, I confess that I cordially echo your late respected vicar's utterance, that we need courage. I think we need it, but not for the purpose of offensive war. I am one of those who do not like to throw down the apple of discord between any of the sections of my fellow-countrymen, and I should be rejoiced if the Church of England were to say, we will not ask you for your fees for our denominational schools, we will take your children, and trust to our own benevolent efforts to educate them. We are conscious of the rectitude of our motives, and we are not seeking merely to win or proselytise them to our own Church. We are seeking to train up your children in the ways of godliness, and give them the best secular education we can with the means at our disposal. (Applause.) We are not anxious for power over the consciences of the nation, and we will try to work our schools without these school board fees. I should be glad if the Church of England would rise up as one man and say that in the face of the nation; and then this miserable discord, which seems to threaten the Act, which I believe is fraught with prospects of infinite advantage to the nation—this wretched discord, I hope, would subside into the insignificance which seems to me properly to belong to it. (Hear, hear.)

Relative to the third charge—that the Established Church must by the very conditions of its existence either connive at a dangerous laxity of opinion, or else be an obstructive in the way of progress—he said that the Apostles' Creed was the basis of the Church of England, and that was not established by Act of Parliament. Her formularies had indeed received the guarantee of an Act of Parliament, but in that security resided all their liberties and chances of freedom. Unless they had a fixed creed what must they have?

You must have the unchallenged right of every man to have his doctrine, his psalm, and his interpretation. Now, when St. Paul wrote his Epistle to the Church at Corinth, he said that that principle, acknowledged in the Church, was the beginning of anarchy and confusion. The Wesleyan Methodists—for whom I entertain as profound respect as any man can entertain, and whose great founder's history, I think, is a blot and a disgrace in the history of the Church of England—have not been in existence more than a hundred years, and they have already disintegrated into a dozen communions. Now, then, I mean to ask you, is it in the interests of religion that the faith of the nation should be so far disintegrated that neither man nor woman nor child should pronounce their shibboleth of faith in the same way? I have seen what disintegrated religion comes to in the United States of America. There is a great deal of clap-trap again talked about the religious condition of the United States of America, and I can honestly tell you, that having been in that country, and having looked at the question thoughtfully, I can tell you that thoughtful Americans—and I asked for the information from those from whom I was likely to get it—are by no means satisfied with the condition of religion in that country. And if you go into the States—a State like Massachusetts, which is one of the most advanced states in that confederation—you will find rural districts that are utterly destitute of the means of grace, and you will find large masses of the population that are utterly destitute of the great principles of Christianity. I venture to say that unless you are going to set up this as your principle, that there is to be no such thing as the faith once for all delivered to the saints, that there is to be no such thing as a distinctive body of dogma which we call Christianity, you must have something which does not depend upon Acts of Parliament because it has been sanctioned by Acts of Parliament; you must have something around which men will rally, and which will be a standard that they shall lift up in the face of the unbelief and the infidelity of the age. (Applause.)

On the whole, he had no right to complain of the tone of the speakers at Manchester, or their argu-

ments, but the arguments must be answered, or they must be content to bear the consequences. The great battle-cry on this occasion was religious equality:—

Now religious equality is a very good thing; but I do not wish, while going in search of it, to lose sight of religion altogether, because I think that religion is a better thing than religious equality. I believe—of course mine is a Churchman and a bishop's view—that if the Church of England were broken down and dissolved into fragments, religion, in the best sense of the word, would not thrive one ten-thousandth part so well as it is thriving now. I would be utterly false to my own convictions if I took credit for all the religion of the country being within the pale of the Church of England; but I cannot forget that the Church of England has steadfast principles. Some people may, if they like, call them lax; but I do not like a cent which is too tight-fitting—(laughter); neither do I like to tie a man up too tightly in principles. (Hear, hear.) Therefore, I think that one of the chief merits of the Church of England—as distinguished from the Church of Rome on the one side and Nonconformist communities on the other side—is that she does hold principles with sufficient breadth and largeness of heart as “to let us place our feet in a large room.” When I hear people talk of the obstructive immovableness which the Church of England presents in her articles, formularies, and creeds, I am sometimes tempted to ask and doubt whether there is so very much freedom allowed to Nonconformist ministers. (Hear, hear.) Canon Bateman, in the address which he has delivered to you, has said that if our enemies attack us with bows and arrows, we must be prepared to meet them with arms of precision. I hope it will not come to that; and being a man of peace myself, there is one thing which I specially regret about the Liberation Society—I mean the declaration which was made by one of the most prominent speakers, that this question of the disestablishment of the Church of England is to be the battle-cry at the next election. I say this because I profoundly deprecate the idea of the Church of England being dragged into political controversy. I most distinctly and emphatically assert that the Church of a great nation has no business to belong, or seem to belong, to this or that political party. Churchmen—ay, and sound and earnest Churchmen—may be either Conservatives or Liberals, and I would never think of asking what is their individual politics. Is the old Church of England to go and peril her great national existence by being dragged at the chariot-wheels of any particular political party? (“Hear, hear,” and cheers.) If we have a battle to face, let us fight it not with carnal but with spiritual weapons. Let us show unmistakably that we are really as a Church of great use to the nation. (Cheers.) In reply to Mr. Miall's remarkable and most carefully-reasoned speech on disestablishment in the House of Commons, Mr. Gladstone said that, before hoping to carry such a measure, its promoters must convert the people of England. In those circumstances our business as Churchmen is to prevent that conversion. (Hear.) Although I see no chance of such a contingency, and do not believe in it, yet if the Church of England ever should lapse into the condition in which the Church of Ireland lagged—that of becoming a Church of a twelfth part of the population—it will be quite impossible by any logic or argument to prevent its disestablishment and disendowment. Let us, on the contrary, more and more make ourselves national in the true sense of the word. We must try to throw the area of our churches as wide open as we can make them, and get rid of the narrow selfish appropriation of the best seats in the church for the wealthy. (Hear, hear.) The clergy, on the other hand, who claim territorial rights, must be careful to show that they have such rights by discharging territorial duties. (Cheers.) I do not deny that there is a logical difficulty in maintaining an Established Church in the face of the great disintegration of belief which we see around us; but we in England have not been generally governed by these abstract principles of logic. And if it be a grievance now—if the Nonconformists hold that the principles of religious equality (as the *Manchester Examiner* and *Times* prove in its extremely able leading article) has been universally established in the land—if it be a grievance for the Nonconformists now that they see the Established Church amongst them, let us just see what the grievance amounts to. The writer of the article says:—“It amounts to this—it is a quarrel about the loaves and fishes, it is a quarrel which is simply now reduced to that of glebe lands and tithes.” Well, I will not altogether deny the assertion that the question is partly one of loaves and fishes, of glebe lands and tithes. But I want to know, however, if I have had a pious ancestor who has left to me a quantity of land and a quantity of tithe, why should I not do my best to retain it, even if my neighbour, who has not got the same quantity of land and of tithe, chooses to think himself grieved by my possessing it. (Hear, hear.) As to looking at the matter logically, the very first Nonconformist that ever existed had a logical right to call for the disestablishment of the Church of England, because, I suppose, the logic of the case is not altered by the fact of one Nonconformist being multiplied into a million—or even into three millions. If we look at it as a question of abstract logic the fact of numbers does not affect it at all; but the moment anyone differs from the Church of England he may have the right to say, “It is a great grievance to me, now, to see you from whom I differ in possession of these glebe lands and tithes.” Of course if it could be proved—which never has been proved—that these glebe lands and tithes had been given by the State to the Church on the condition of the nation always being, to the end of time, of one religious belief, we should be then involved in a logical difficulty from which it would be difficult to escape. But there has been no proof whatever made out that the tithes and glebe lands of the Church of England were bestowed upon the Church by the State. Let me take one particular instance—the church most enshrined in the hearts of my good townspeople of Manchester is the Cathedral Church—though they have hardly begun to realise that it is a cathedral as yet, and they call it “th' old church.” Now, there are documents which prove that the whole of the property belonging to the Cathedral Church at Manchester was a devise by a certain Thomas, Earl of Delaware, in the 14th or 15th century—I am not quite certain about the date. All people in

the parishes of Manchester are now enjoying the increased value of this land. (Applause.) One is sometimes pressed with the argument that these lands were given to the Roman Catholics, and that the Church of England has become Protestant. Well, I am not quite sure that the Church of England ever was Roman Catholic. I admit that before the great event which we call the Reformation there were a great many superstitions both in the belief and in the practice of the Church of England which had crept into her from Rome, but all our sovereigns—Plantagenet sovereigns—had protested with all their might and main against the encroachments of the Pope; there were the statutes of premunire, the statutes against provisors in our Established Church; Kings had tried to keep out the encroachment of Popery—and the only King of England who submitted himself to Pontifical authority, and of whom we, as Englishmen, are utterly ashamed, was John Lackland; and Henry VIII. only took advantage of it in order to increase his own arbitrary power; and to shake off the yoke under which England had long been groaning, he declared the Church free—from the supremacy of the Bishop of Rome; but there was no change, no passing over of the revenues of one set of people to the other. I have said he abolished the supremacy of the Bishop of Rome; there was no division of the nation into Protestants and Catholics, no handing over the revenues of the Church from the Protestants to the Catholics. The former Catholics of the pre-Reformation days were by no means the same persons as the Catholics of these latter days. In these pre-Reformation days they never heard of the doctrine of the immaculate conception of the Virgin Mary, still less had they ever heard of this recent astounding dogma—the infallibility of the Pope. (Cheers.) Whatever rights the Church of England had in pre-Reformation days to her tithes and glebe lands, she retains absolutely the same. They have used this argument before, but people will keep repeating the same false historical argument which everybody knows to be false. We have yet to learn that the Church has not got any inherent right to self-reformation. If I chose to remodel her Articles, she would not cease to hold her right upon those tithes and glebe lands which she has so long enjoyed, and at the time of the Reformation it was the Church that reformed herself; the bishops, who were Protestant bishops, were the same who had been bishops before. Henry VIII. himself declared that right to them. Now, the only thing she has done has been to reform herself. She called together her own bishops into the Council, she remodelled her faith, she tried to bring it back in all its simplicity and purity to the apostles' times. None of her canons shall cease. We know the object of her Reformation was not to draw away her faith as far as possible from the Churches of Italy, France, and Germany, but only to cast off those parts of doctrine in such Churches as were not found agreeable to the primitive doctrines of apostolic teaching. (“Hear, hear,” and applause.) Now, just one word on this point of unity which I have spoken about. Your excellent late vicar tells us how he secured unity in his Church Institute at Margate; they are all of one heart, all of one mind—but it seems that the unity of the Church of England—to which I suppose most of us here belong—and I can very well believe it to be so after what we have heard to-night—is to be maintained by their having a Pope whom they consider to be infallible. (Laughter.) In the Church of England in the present day we cannot be too united. Upon that principle I am very sorry to say that Churchmen don't consider bishops infallible, nor even archbishops; nor do I say that they should, but I very humbly venture to suggest to you—I am not a musician—I don't know anything about theory—but I think I have heard of there being two kinds of music, unison and harmony. Unison is when all sing exactly the same note in the same key; harmony, I believe, if it is broken up, would be a resolution of discords, discords capable of being harmoniously concurred. Now, then, what we must look for in the Church of England is not for absolute unity, but for harmony; and I do believe, and that belief is strengthened by what I saw and heard at the Church Congress at Nottingham, underlying all her differences of opinion, there runs one great diapason of Christian love and Christian desire to make our Church as effective for the real religious edification of the people as it can be made. That, I venture to think, is a better and more blessed thing than mere formal unison; and if we would only agree to differ upon secondary points—if we would go about trying to sow the seeds of peace and of concord, and not of dissension, and of disagreement—if, as Mr. Armitage has said just now, we would give those who differ from us credit for sincerity and honesty; if we would not impute unworthy motives—if we do not generate ungenerous suspicions, there may be a prospect that the Church of England may gather all her faithful sons and all her faithful daughters into one great harmony of faith, hope, and love, and might become—within a period of time which some amongst us may hope to see—once more the Church of England indeed.

At a public meeting at Oldham on Wednesday evening, Bishop Fraser renewed the subject. He said they were attacked, and in some danger, which would be infinitely lessened if they were more united. At present they were liable to be cut up in detail. He then returned to the Manchester meeting. It was said that the State exercised a proprietary control over Church property. He objected to the phrase, though not the maxim, that the State has the power of dealing as a sovereign State with all property, and the Church property as well as other property:—

But the State has never dealt with Church property as a property, nor had it ever any right to deal with Church property as property. The only person that has a right to deal with property as a property is the person who gave that property, or the person who owns that property. But the State never gave the property to the Church. The State has, by various acts, charters, and grants, secured the Church in the possession of its property, just as it has secured the Wesleyan Methodists or any body of Nonconformists in the possession of their endowments and chapels, and I wish it to be understood that I have never yet met with a body of Nonconformists who objected to the principle of endowments when those endowments were offered to themselves. They have a decided objection to them

when offered to us, but I never hear of the Wesleyans, Independents, or any other Nonconformists, objecting to endowments when they get them themselves. (“Hear, hear,” and laughter.) No doubt we have got the larger share of them; and a certain envious feeling springs up in people's minds when they see that, and they think it would be very nice if they could get a share of these endowments, or, at any rate, could strip the Church of them. I therefore take exception to that phrase, that the Church has exercised a proprietary control over Church property. It has exercised a sovereign control over Church property, and has put the administration of that control in the hands of Churchmen, represented by the Ecclesiastical Commissioners. One of the gentlemen spoke of the bishops being paid 5,000*l.* per year. Now, in the first place, all the bishops do not get 5,000*l.* per year. I am 800*l.* per year below that mark. I do not complain of that; I think I am paid up to my full value. (Laughter.) But what I take exception to is the statement that the State pays the bishop. The State does not pay me. There is no greater error than to say so, but I dare say that the working people in Oldham, when they read such statements, think they are contributing towards my payment. (Laughter.) There was a time when the bishops and the cathedral chapters had large properties in land. It was thought that this property was far in excess of the wants of the bishops and chapters, and I agree that it was so. I think the idea of the bishop living in a great palace, and having 20,000*l.* a year, is preposterous. He does not want it, and had better be without it. Therefore the State, by Act of Parliament, constituted a body called the Ecclesiastical Commissioners, who take into their hands the administration of these episcopal and capitular properties, and they have done the best they can. Some people say they have not done the very best, but they have done the best they can. A large proportion of the augmentations of livings, by which you people in Oldham have benefited, have been derived from sums drawn away from these chapters and bishops. The bishops are now salaried officers of the Church, receiving the Church income, and the surplus goes to the endowment of populous, poor, destitute districts. Is there anything unfair in that? Of the taxation of the country, what you pay in the shape of the duty upon sugar, or what you pay in the income-tax, not one penny goes to the maintenance of the Church of England. It is an utter mistake to say that the State pays the bishop 5,000*l.* a year. The bishop's 5,000*l.* a year comes out of Church property, administered by the Ecclesiastical Commissioners, in more accordance than it used to be with the ascertained wants of the age. (Cheers.) With regard to this whole question of endowments, some people have a notion that the endowments of the Church, and that tithes and glebe lands in the Church, were the gift of the State in some mythical period of which no trace can be found. There are one or two charters of Ethelwold and Alfred which have been produced. I was talking the other day to an eminent historian, the present Professor of Modern History at Oxford, upon this subject, and he tells me that these charters are simply spurious and not genuine at all, and even if they were not, so far as Ethelwold's charter is concerned, in which he gave one-tenth value of lands to the Church, he did not mean tithe at all, or tithe of the whole of England. Ethelwold had only the government of a small portion of England in his hands at the most. I want to go to the bottom of these things. I do not want to impose upon you with cunningly devised fables. If the people can prove that the tithes and glebe lands were ever the donation of the State, I could not resist the argument that the State, if it thought it good for the people to change the channel of those endowments, would have a right to do so; and I do not even deny the power of the State to do so if it thinks it best for the interest of the nation. The only point on which I am desirous to carry you with me is that these donations were not the donations of the State as a State. The State had never got the endowments to give; how could it give them? They were the donations of private individuals.

The State, for instance, did not endow the church of Manchester, which was the gift of Thomas Delawarr. Instead of one rector, he wished to institute a collegiate church of a warden and four fellows, inasmuch as the population was increasing even in Henry the Fifth's reign. That was just the object and purpose of all who endowed our parish churches and those who organised and constituted our parochial system. He should like to see that system somewhat altered, giving some control over the exercise of patronage to the parishioners, and some power established of getting rid of scandalous or unprofitable clergymen.

But still I venture to maintain that the idea of a circumscribed definite area, not too large or populous, and calling it a parish, and putting into that area one or two men, according to the measure of its requirements, who are charged with the care of the spiritual and temporal wants of every soul within that area, whether Churchman or Nonconformist, whether rich or poor, in health and in sickness, whether Conservative or Radical—I say that idea is a noble idea, and if it were perfectly carried out it would make the religious system and organisation of the Church of England as near perfection as any human conception can possibly be. I want you to remark, then, that all these gifts and these old endowments of our churches were given for that purpose, that there might be in every parish of the land some one charged with the responsibility of watching over souls. Those who know me at all know I am the last man in the world who would wish to say an unkind or unfriendly syllable against those who differ from us. But yet I suppose it will be admitted without controversy that Nonconformist ministers, as such, only concern themselves with the members of their own congregation, and do not concern themselves with any definite number or aggregation of people within a certain area. (Hear.) Only last night I was, with my friend Canon Bardsley, at an interesting meeting in one of the poorest, and, as it was once supposed to be, most demoralised districts of Manchester. It is the parish of St. Catherine's, Red Bank. There are 10,000 persons living in that parish. Happily, they are under the spiritual charge of a zealous and faithful clergyman. I was asking that clergyman as we sat side by side during the meeting—it was one of your Lancashire congrega-

tional tea-parties—a very happy and a very hot affair—(laughter)—whether there were no other means of grace afforded to the people within this district, whether there were no chapels or no other ministers. He told me that there was a small Independent chapel which had shifted ground once or twice, and which had no settled minister. Every Sunday there came in some of those young lads who were in training at the Independent College at Withington to preach. I asked whether they were to be seen during the rest of the week, and he replied "No." There is no one circulating in that parish ministering to the ignorant and the sick and those who need it, except our own clergyman. No, I am wrong; there are some Roman Catholic priests from St. Chad's, who visit occasionally. For the credit of these priests, I must say that they work among the mass of your population. That fact I must admit, and it would be ungenerous not to admit it. But, apart from these, there is no other religious agency at work amongst these 10,000 people, who are perhaps the people in Manchester who most need it, except the ministers of the Church of England. I want you to realise for a moment what would be the state of this country if the Church of England were disestablished and disendowed. I want to know how would you provide for the wants of rural parishes if endowments are to be swept away. Hear, hear.)

THE REV. G. VENABLES AND MR. MIALI, M.P.

(From the *Sheffield Independent*.)

The Rev. George Venables, of Leicester, is so fondly attached to the Church Establishment that he does not hesitate to attribute sentiments to Mr. Miall which that gentleman never uttered. From a correspondence published in the *Nonconformist* we learn that the rev. gentleman recently asserted that Mr. Miall had said at Leicester that not only would the church buildings be taken away from the Church, but they might even be "turned into drinking saloons and other places of amusement." Of course, Mr. Miall never said anything of the sort, and, in fact, made no mention at all of "drinking saloons" or "places of amusement" in his speech. But the Rev. George Venables, on being called to account for his *suggestio falsi*, calmly says that he has made "a fair deduction" from Mr. Miall's remarks, and refers to some obscure journal as his authority. Mr. Miall is too courteous a gentleman to give his detractor the lie direct, but he does what is equally satisfactory—he prints the whole correspondence, and leaves the reader to make a "fair deduction" therefrom.

(From the *Leicester Chronicle*.)

Let us ask whether Mr. Venables might not have prevented the possibility of the "unfortunate mistake," in the outset, by distinctly stating that the little sally about the "drinking saloons" was his own invention, and not Mr. Miall's statement? Especially as Mr. Miall, in the extract from his speech to which Mr. Venables pointed, especially mentions that the five or six millions a year of ecclesiastical revenues might be devoted to "moral" and "social" purposes "with beneficial results to the inhabitants"—a very different kind of thing from the subsidising of "drinking saloons."

THE SCOTCH EDUCATION QUESTION.

(From our *Glasgow Correspondent*.)

The abortive issue of the Scotch Education Bill last session proved a bitter but, as now appears, a salubrious pill. The pause has tended in some degree to allay acrid humours, rectify jaundiced optics, and subject some crudities of opinion to a sounder digestion. One hopeful symptom of this advance of sentiment has very recently revealed itself, and claims attention all the more that it is not of merely individual, but of collective significance, representing a large and influential breadth of the Scotch ecclesiastical mind.

The *Presbyterian* is a monthly organ of the advanced party in the Free Church, the party of union, comprising two-thirds of the Assembly, and more than nine-tenths of its ability, learning, and influence. The Assembly's deliverance, last May, on the Scotch Education Bill, reflecting the sentiment of this majority, though liberal, was vague, verbose, and halting. One of the best features of the debate (at which I happened to be present) was the distinct avowal by some of the foremost men that they were all in transition, and that the bill claimed their support as a measure of progress but not of finality. The resolutions of the United Presbyterian Synod also fell short of the occasion; but there could be no doubt that, as pronounced voluntaries, they would soon take their proper ground. The chief cause of concern was the stand made even by the advanced party in the Free Church for what they called Scottish "use and wont," namely, the teaching of the Shorter Catechism in the common schools. Even the time-table was regarded with disfavour, but not the conscience clause—this having been a recognised and immemorial practice in all the Scotch schools and seminaries. The *Presbyterian* at the time gave articulate expression to these defective views; but it had the candour to insert in its pages some emphatic remonstrances from a Presbyterian minister in Ireland (Mr. Macgill, of Cork) who warned his Scottish brethren, in round ringing tones, that

in demanding the introduction of the catechism into the national schools of Scotland, they were, in that same act, demanding the introduction of the Roman Catholic formularies into the national schools of Ireland. This, and the attitude of the Catholic prelates in their imperious and persistent demands for State-endowed denominational schools, could not long be regarded with indifference by the liberal Protestants of Scotland, even though their anti-Popish feeling should be far short of what Macaulay calls it—"ferocious."

So the result has shown. After a few months' reflection, the *Presbyterian* for the present month gives articulate expression to a sounder sentiment, and promises to return to the subject in its next number. In reviewing a paper read before the Free Church Teachers' Association by its president, Mr. Milne, the *Presbyterian* says:—

The question before us now is not a mere Scotch question, but a question involving imperial interests. It is very easy to say, the people of Scotland wish so and so, and therefore the Government ought to give it; but, query, are you prepared to allow this principle to be applied all round? Because, if you are, then there is no doubt what Ireland will ask and get. It is as decidedly Popish as Scotland is Presbyterian, and we must then prepare ourselves for a gigantic system of concurrent endowments.

It is pleasant to hear from that quarter the sensible warning to the sturdy teacher who would rather "wait ten years" than accept a national system of education without the Catechism:—

Lord Moncrieff's bill was too liberal some years ago, and it failed on that account, but now we have got beyond it, and the tide is still running. Let us wait for another decade, and we shall have to swallow secularism.

The writer says he "is not a voluntary," but he must be very near it; for of all views that would make the State bound to teach religion, he says:—

We are utterly opposed to them, just as much as the United Presbyterians, because they make the State a Church, and ascribe functions to it for which it has no fitness, and which it would be perilous to religious liberty if it were to proceed fully to exercise.

The *Presbyterian* would not even make the Bible, let alone the Catechism, "the *sine qua non* of a Scottish Education Bill, just because we can, in the first place, manage better without it, by means of the known willingness of the people; and second, because, as we have said already, let us get what we want, and we shall have Ireland rated to sustain the Pope." The teacher, in his zeal, had called the time-table clause an "insane" proposal. "This," rejoins the reviewer, "is rather strong language, in face of the fact that the wisest men in the Irish Presbyterian Church see in it their only protection from something far more serious than Mr. Milne has ever dreamed of"—a proof that the Irish remonstrances have not been in vain. In a short leader on "Nationalism v. Denominationalism," the *Presbyterian* further says:—

We would again entreat those who are calling out for a Government enactment of the use and wont—that is, for a legally enforced denominational education—to look round them. Before long the Glasgow people may be placed in a serious dilemma, requiring that they shall either educate the Papists in their religion, or let them altogether alone.

These extracts may be worth their place in your columns as pleasingly evincing the direction in which the strong main current of Free Church sentiment has begun to flow. It is a current not to be despised, and not to be rolled back.

This indication is a pleasing augury of the growing force and aggregation of sentiment in the United Kingdom so much desiderated at the recent meetings of the Education League in Birmingham, against all State-paid denominational education, past, present, or future. To this good end the recent meetings must forcibly conduce. They have been most favourably commented on by the public press of our northern kingdom, the weight and influence of which are entirely arrayed against denominationalism.

LANDOWNERS' DISABILITIES AND SITES FOR PLACES OF WORSHIP.

The law with respect to the use of land for ecclesiastical purposes—such as the granting of sites for places of worship—is in a most anomalous condition; not a few landowners being actually precluded from thus using their property for the erection of Nonconformist chapels, though they may act freely in respect to buildings connected with the Established Church. The whole subject has, we believe, been investigated by Mr. Broomhall, of the Manor House, Penge, Surrey, who, it may be remembered, moved a resolution on the subject at a late meeting of the Deputies of the Three Denominations. The result of the labours of that gentleman and some friends has been the preparation of a draft bill, which it is proposed shall be introduced next session, and which contains "suggestions for an Act to afford greater facilities to landowners to give, to sell, and to lease sites not exceeding two acres, on which to erect churches, chapels, schools, and houses for ministers' residences. The necessity for such an enactment will be indicated by the quotation of the preamble of the proposed measure:—

Whereas sundry statutes have been enacted from the 43 Geo. III. to the present time, wherein the mortmain laws have been considerably modified, and facilities have been afforded to persons having in their own right any estate or interest in possession, reversion, or contingency in lands to the Commissioners of Her Majesty's Woods and Forests, to the Duchy of Lancaster and

Cornwall, to any body politic, corporate, or collegiate, or corporation aggregate or sole, whereby such persons and bodies are authorised to give and to sell land on which to build churches and chapels, but these facilities have been restricted to churches and chapels in which the service of the United Church of England and Ireland is performed; and whereas it is inexpedient that the general law should be modified and enlarged in favour of any particular creed, and it is not only just but wise that all Her Majesty's subjects should enjoy the same modifications and facilities which have hitherto been confined to the purposes of the Church of England and Ireland alone; and whereas it is also expedient to enable such persons and bodies not only to give and to sell land on which to erect churches and chapels as aforesaid, but also to enable them to lease land on which to erect churches and chapels for terms of years beyond the ordinary term of ninety-nine years, and without imposing on them the obligation to insist on covenants for repairs in the interests of remainder men.

It will thus be seen that the bill is strictly permissive, enabling the landowner to do as he likes with his own—removing in fact disabilities which now restrain him. It is hardly possible to believe that a measure so obviously just, reasonable, and expedient, will encounter any opposition. The wonder is that it has so long been delayed. The provisions of such a bill will necessarily need to be drawn with great care, and we understand the draft referred to has been submitted to experienced friends in the country. We trust the praiseworthy efforts of Mr. Broomhall and his advisers will result in a well-digested measure for the removal of a relic of Church supremacy, and the redress of a vexatious and obnoxious evil.

THE DEMANDS OF THE IRISH CATHOLIC BISHOPS.

(From the *Daily News*.)

It was inevitable that the imperious and aggressive manifesto lately promulgated by the Roman Catholic bishops of Ireland should call forth a response from the friends of united and unsectarian education in that country. Whether the language of those prelates was shaped by a professional habit which had become second nature, or whether they were under the elation of some encouragement unknown to the world at large, they certainly spoke as if they had a right to dispose of the country and people as their own. The Presbytery of Belfast has been the first to reply to their lordly assumptions, and it has done so with a dignity and moderation which well become the cause of freedom and public right. In opposing the Roman Catholic bishops, the Belfast Presbytery does not plant itself upon Protestant ground. It has nothing to say about the doctrines of the Council of Trent, or the recent Vatican decrees. It opposes the principles of the Dublin manifesto on grounds which are purely social, and such as any wise Roman Catholic may occupy consistently with the convictions of his faith. The first of the Belfast resolutions is a declaration of continued adherence to the principle of "united literary and moral with separate religious instruction," as opposed to the denominational system. It is important to keep this point clearly before the public, because the language which the bishops have been led to adopt has conveyed to some Englishmen the impression that they are struggling to secure for their people the privilege of a religious education against the advocates of secularism. The second resolution expresses confidence in the National system, as admirably suited to the wants of a country so distracted as Ireland is, and deprecates any departure from it as "a great national evil." These two resolutions place the controversy upon its true basis. The advocates of the National system say—"Let the children be brought up together, and learn as much as they can in common, being separated only for the purposes of direct religious instruction." This seems a reasonable request. The great principles of morality are the same for Protestants and Catholics; the elementary results of scientific investigation and the rudiments of learning are the same for the one as for the other. He would be a benefactor to Ireland who should train its children in the belief that the points on which they can agree are more numerous than those on which they must continue to differ. But it is just this humanising arrangement that the Roman Catholic Bishops oppose. They insist that all over the country children, and even infants, shall be divided into two great classes, the sheep and the goats. The claim is barbarous, is monstrous, but that does not hinder certain of our statesmen from listening to it. If such separation were necessary in order that Roman Catholic children should be educated in the faith of their parents—if under the present system those children could not be instructed in the doctrines of their Church, the demand would be intelligible. But that is not the fact. All over Ireland the priests and their assistants teach their religion to the children, who receive their literary and moral instruction in the National schools. The existing practice is not attacked except by the bishops. But the very features which constitute the merits of united literary and moral education in the eyes of most persons, make it offensive to them. Year after year, in sermons, pastorals, and political declarations, they proclaim their relentless hostility to the union of Protestant and Catholic children in the same schools, as though the very alphabet and multiplication table were not to be trusted save in the hands of their own clergy.

The Roman Catholic bishops claim not merely to guide the conscience of the children of the people,

but to have their entire mind delivered up to them. They must not learn or know anything but what they are taught in schools which the clergy will regulate down to the lowest details. It would be against all experience to hope that such an arrangement would be conducive to the interests of education. We are not, however, left to speculate on this point, for it was admitted by some of the prelates who appeared before the Royal Commission that the standard of non-religious instruction would be modified by the rejection or restriction of some branches of knowledge now taught. We are told that it is a mistake to suppose that the bishops and clergy are more interested in this matter than the Catholic laity, and that in reality Catholic parents are as eager for the change as their spiritual guides. A competent correspondent has dealt with this allegation so far as it concerns the evidence brought before the Royal Commission, of which the Earl of Powis was chairman. Catholic after Catholic appeared there to support the system of united education. But even if such witnesses had not come forward, their absence would not be conclusive against the existence of a strong and deep feeling in favour of mixed education. However it might suit the purpose of ecclesiastics, it is impossible for the world to ignore the iron system of terrorism which the Roman Catholic hierarchy exercise over their people. The bishops may coerce their flocks, but they must not expect the suffrages they extort to be mistaken for the expression of a free choice. In such a case as this the State is bound to use its own judgment as to the wishes and interests of the people. It is further bound to consider the certain consequences of its acts. A statesman who, after the experience of the last two years, should consent to deliver the majority of the children of a population into the hands of the Roman Catholic hierarchy, would make himself the gazing stock of Europe. There is not a Catholic country in Europe where such a measure could be proposed with success. Even in Bavaria and Austria the exorbitancies of the bishops have compelled the Governments to make a firm stand. Happily, we in these islands have neither concordats nor the remains of false alliances to entangle us in disputes with the Roman Catholic Church. The bishops and clergy of that communion in Ireland enjoy a liberty which is not surpassed, if it is equalled, in any country in the world besides the United States. No one grudges them this liberty; no one desires to see it diminished: but our statesmen would be infatuated indeed if, after preserving the independence of the State when the principles of religious liberty on the one hand, and the aims of the Church of Rome on the other, were less understood than they are now, they were to bind us to the triumphal car of Cardinal Cullen.

It is not our fault if we find ourselves compelled to speak plainly of an aggressive system with which we wish to have nothing to do. But if the principles of our civilisation are attacked, it will be our duty to defend them. We might be perfectly willing to forget the past, but it would be madness to shut our eyes to what is going on around us. The Belfast Presbytery point out that the scheme of the Roman Catholic bishops involves a system of concurrent endowment, which the country has condemned. This is true; and it is equally certain that in condemning concurrent endowment the country was desirous of confirming true religious liberty. The Roman Catholic Church has unlimited freedom of teaching, as the Legislature and people intended it should have. If, however, its leaders ask the State to become a party to their system, they will provoke a conflict for which they, and they only, will be responsible; but one of the consequences of which every friend of religious liberty will regret. Our chief concern, however, is not to tender counsel to them, but to warn our public men of the dangers they court when they dally with pretensions like those we have been discussing. The embarrassments which have attended a one-sided treatment of the education question in England are as nothing in comparison with those which would result from the attempt to extend still further the system of endowments to churches in the form of subsidies to schools. That some members of the Government are not averse on principle to legislation in this direction is only too certain; but we expect a higher statesmanship and a keener insight from those whose judgment will be exercised with decisive effect. The system at present established in Ireland does justice to every form of faith, while it secures the interests of moral and intellectual education. It is one under which hundreds of thousands of children have been taught, and which has never been attacked except in the interest of that religious exclusiveness which it should be the desire of every good citizen to abate.

Archbishop MacHale of Tuam, not content with the pastoral issued by all the Irish Roman Catholic hierarchy on the subject of education, has come out with another on his own account, in which he puts before his flock the existing necessity for agitation on the matter, considering "the prominent place which the question is to occupy in the next session of Parliament." His Grace of Tuam falls foul of those "godless colleges, which, in despite of a profligate patronage, have been comparatively abortive," and draws attention to the fact that in his own diocese six convents devoted to denominational education flourish without any aid from Government, at the expense of six hundred a year, from which he argues that all the other schools could be supported in the same way, if necessary. Monster meetings are to be held throughout Ireland to pre-

sent petitions to Mr. Gladstone before the next session begins, and to make him thoroughly awake to the desire of the clergy, at least, if not of the people, on the subject.

The primary visitation of the Bishop of London takes place this week. His lordship will deliver his charge on Friday.

The *Echo* is authorised to state that the report, quoted from the *John Bull*, that the Marquis of Bath has become a Roman Catholic, is perfectly untrue.

The new Lectionary is occasioning a degree of activity in the trades connected with the issue of prayer-books which must go far to compensate for the suspense prolonged through the last two or three years.

UNIVERSITY TESTS.—In reply to a letter from Mr. Sidgwick, Mr. Max Muller, the sub-warden, explains that the requirement of a baptismal certificate from candidates for fellowships at All Souls' College, Oxford, was made in inadvertence, the following of an old custom, and adds:—"The college are of opinion that this mode of ascertaining the age of the candidates is not now a proper one, and it will not be adopted in future."

A JESUIT MANIFESTO.—A manifesto has been issued, signed by the Archbishops of Cologne, Breslau, Paderborn, Trèves, Munster, Limburg, and Gnesen, vindicating the Jesuit order against the numerous invidious aspersions cast upon them by the popular party, and attesting that the Jesuits invariably set the best example of loyalty to the State authorities and obedience to their ecclesiastical superiors, and are the most active in religious ministrations.

THE ECCLESIASTICAL COMMISSION.—Changes are being effected at the Ecclesiastical Commission Office. Sir James Chalk was recommended for a retiring pension of 1,200*l.* a year, equal to his full salary, but the Lords of the Treasury interposed, and refused to sanction more than 1,000*l.* It was also proposed that the late secretary's successor, Mr. Tringle, should have the same salary, but again the Lords of the Treasury forbade, and said that he must be content with 1,000*l.* a year for five years, and that he might then ask to receive 1,200*l.* A large number of the clerks have been placed upon what is termed the "redundant list," and as vacancies occur their places will not be filled up again. [Such economy is needful and judicious. But why should the staff of the Commission be paid out of the National Exchequer?]

A CLERGYMAN ON CHURCH AND STATE.—At the annual meeting of the Leeds branch of the English Church Union the Rev. J. Sheepshanks spoke to the following effect:—"The highest court of law in ecclesiastical matters, the Privy Council, was not to the extent of one iota binding upon his conscience as a Christian man, and he thought it was their duty to put its decisions on one side and have regard only to Christian truth, irrespective of any penal consequences to themselves. The question of the separation of the Church from the State was drawing nearer every day, and it was his opinion that it would be the chief question at the next general election. If it should be the will of the people of England that the Church should be separated from the State, he for one said, in God's name let it be so."

THE NEW CANON OF WORCESTER.—The Rev. Dr. Barry, Principal of King's College, London, has been nominated by Mr. Gladstone, on behalf of the Crown, to the Worcester Canonry, vacant by the sudden death of Dr. Wynter. Dr. Barry is the son of Sir Charles Barry, the celebrated architect, and was formerly Fellow of Trinity College, Cambridge. He graduated in 1848, being Fourth Wrangler, second Smith's Prizeman, and seventh in the Classical Tripos. For several years he was Head Master of Leeds Grammar-school, and subsequently Principal of Cheltenham College, from which post he was elected to his present office on the retirement of Dr. Jelf. He is a member of the London School Board, and a moderate High Churchman. His abilities as an administrator and also as a preacher are of a high order.—*Record*.

THE GLENGARRY CASE.—The *Church Herald*, commenting on the proceedings of the Abertarf Presbytery, in reference to the preaching of the Archbishop of York and the Bishop of Winchester in the Kirk at Glengarry, says:—"The resolution (of the Presbytery) states that the services were 'according to the usual forms of worship observed' in the Kirk. This virtually contradicts the pleas which both the prelates have set up in excuse for what they did. There can now be no doubt that they did actually conform to the Presbyterian form, and thus all the more closely identified themselves with that Scotch Presbyterianism which has usurped the place of the true Church of Scotland, and is still her determined and bitter opponent. No wonder our Sister Church should feel it keenly. But this is not all. The acts of the two prelates were gross breaches of discipline and of duty. With what reason, or with what justice, therefore, can they call to account any of their clergy for breaches of discipline and of duty?"

THE BISHOP OF WINCHESTER AND THE RITUALISTS.—The Bishop of Winchester has, we understand, on authority which is unquestionable, and instigated, it is said, by a complaint of three Evangelical clergymen in the town, addressed a letter to the Rev. Joseph Slater, the curate of St. Lawrence Church, asking if the published account of the services of the harvest thanksgiving at that place of worship is correct, especially with regard

to six points, every one of which he terms an infringement of the law of the land, and a departure from his own injunctions; and he calls upon him to show cause, if he is unprepared to deny any or all of them, why he should not be inhibited from officiating in his diocese. A correspondence ensued, which we hope some day to be enabled to publish, and which has terminated at present in the Rev. J. Slater's bold avowal that the allegations are in the main correct, and he proceeds to justify them in every respect! It remains to be seen what step will next be taken.—*Hampshire Independent*.

LORD CHARLES RUSSELL ON SCHISM.—At a local meeting of a branch of the Bible Society, held at Berkhamstead last week, the chairman, Lord Charles Russell, adverting to what a previous speaker had noticed, a pamphlet entitled, "Reasons for not Joining the Bible Society," written by a dignitary of the Establishment, said:—"As a sincere member of the Church of England, he regretted that one of its ministers should charge the Bible Society with 'promoting schism.' He supposed the charge was founded on the fact that half of the committee of the society were Dissenters. He could not call unity with Dissenters in that manner schism; it was religious freedom, not schism; and he thought the schism was rather shown by those who made such a charge. The Dissenters were, of all men, best able to give a reason of the hope that was in them. Would there be more Christian unity if the Bible Society ceased to exist? He had spoken of the downfall of sacerdotalism, that it had risen to its height and fallen from it; and it came to this, either they must have the Bible or the Pope—they had no other choice. Which would they choose?" (Cheers.)

THE MANCHESTER PRESBYTERIANS AND MUSIC IN SUNDAY-SCHOOLS.—The Lancashire United Presbyterian Presbytery held a meeting on Monday at Mount Pleasant Church, Liverpool, at which a complaint was read from Alexander Milligan and other members of Copeland-street, Manchester, setting forth that the session of that church had been guilty of sanctioning the introduction of a musical instrument, namely, a harmonium, in the Sunday-school services, to the great scandal of many of the members. The members signing the complaint appealed against this, as tending to promote rather than reduce the formalism already existing, and urging that the policy was reprehensible and unconstitutional in the manner in which it had been introduced. They also urged the impertinence of adopting musical instruments against the decision of the highest court, and that it was a mockery of the Almighty, inasmuch as the session assumed the prerogative of the Almighty, who alone was entitled to prescribe forms of worship, and that the decision was the result of mental and moral obliquity difficult to account for, except on the ground of musical devotism. The Rev. Mr. Corbett, minister of Copeland-street Church, defended the course of the session, and the appeal was unanimously dismissed, considerable indignation being felt at the tone of the communication.

THE POPE ON THE STATE OF EUROPE.—The Paris *Univers* copies from a provincial paper, the *Gazette de Midi*, an account of an interview with Pope Pius IX. granted on the 28th of October to a large body of persons who were anxious to pay their respects to him. One of their number asked how long the triumph of the wicked and the oppression of the Church would continue. The Pope replied:—

We have all sinned, and what is now happening is but the chastisement of our misdeeds. We should, therefore, resign ourselves to the will of the Most High, with the conviction that God will in the end listen to the prayers of His people. Let them pray without ceasing; the Father of Mercy will have pity on us, and will soon deliver our Holy City from its oppressors. Let us pray for the upright, that they may persevere in the right path; let us pray for the wicked, that they may become aware of their errors and may return to the fold of the Good Shepherd. It is not only for the City of Rome that we must pray, but for the whole world, for everywhere evil is making fearful progress. In France impiety, checked for a time, is now again lifting its head. In Germany heresy is making greater efforts than ever to oppress the Christian religion, and to establish its own greatness upon its ruins. But what is still more lamentable is that its impious movement is countenanced by the Governments. In Russia, in Spain, in Switzerland, indeed everywhere, revolution seeks to triumph, and to drag down society into an abyss of evils. What, then, will become of us, if God should abandon us? Ah, my children, let us address ourselves to Him, and He may save us and convert the misguided souls which are rushing towards their eternal perdition.

DISESTABLISHMENT IN BRITISH HONDURAS is now an accomplished fact. The "Ordinance to put an End to the Establishment and Endowment from the Public Revenues of the Protestant Episcopal and Presbyterian Churches within this Colony" has been issued. It is dated the 10th of June, 1871; and after affirming that these Churches "should cease to be established by law," and that the public revenues should be relieved from the charge of the salaries of future ministers and other Church officers, it enacts that on and after January 1, 1873, those Churches shall "cease to be established by law." Provides that the existing ministers and officers of St. John's and St. Mary's Churches, and the minister of the Presbyterian Church, shall continue to be paid as now till the end of 1872, and that their interest shall be subsequently "conserved" so long as they discharge their duties, but no new vested interest will be recognised beyond December, 1872. That in cases of retirement, if the incumbent or officer has attained fifty-five

years, he may receive not more than one-half of his present salary as a pension—to be calculated according to length of service. Empowers the commissioners to let sittings in the churches, and to prescribe the fees to be taken by the clergy. Authorises the bishop and laity to meet in Synod to frame regulations for the future management of the churches. All males of age who declare themselves to be members of the churches, and contribute to their support, are entitled to be members of such synods. Authorises the representative body to appoint incumbents after disestablishment, or the commissioners till such body is constituted. Either may discontinue the use of, and sell one of the churches, and apply the proceeds to Church purposes. The Act will not come into existence till it has received the assent of the Crown, which we may assume will be given.

ENGLISH CHURCH UNION.—The annual meeting of the York branch of the English Church Union was held on Tuesday, the Ven. Archdeacon Churton being in the chair. The Rev. E. T. Churton, of Ganton, moved—

That it is especially incumbent on Churchmen at the present time to lay aside minor differences and join the English Church Union in support of the great principle of toleration, which has become so endangered by the prosecutions initiated by the Church Association.

It would not do to divide their strength; and when they saw what important questions might be won by moderate high Churchmen, they ought to try and be friends with them. The Chairman said he had lately been very much pleased by the declaration made by a zealous member of the Church Association, that there would be no more prosecutions. (Hear, hear.) He hoped he answered for the body. If not, he thought that possibly prosecutions might do as much good to one side as they did to the other. (Laughter.) The Rev. C. N. Gray, of Helmsley, moved:—

That it would be both unjust and contrary to the discipline of the Church if the graveyards, which have been given and consecrated for the use of the Church of England, were taken as national property, and thrown open to all the sects of Dissenter for the burial of their members by their own ministers, and with their own peculiar forms of service; but that those persons who conscientiously object to the service of the Church of England, and have neither a graveyard of their own, nor a public cemetery within reach, may fairly demand that a cemetery should be provided at the public expense, for the equal use of all religious bodies.

The Rev. G. W. Guest seconded the motion, which was carried. The Rev. T. O. Marshall, of Frome, organising secretary for England, moved:—

That, in the opinion of the York branch of the English Church Union, it would be most obnoxious to the peace of the Church if parochial councils were established by Act of Parliament with statutory powers; but that, instead thereof, vigorous efforts, both diocesan and rural deanery, should be made to restore a complete system of synods and conferences in every diocese, and should form voluntary associations in every parish to unite the whole body of the communicants with their parish priest, for mutual counsel and co-operation. The Rev. G. G. Holmes, of Holme-on-Spalding Moor, seconded the motion, which was carried. The meeting was then brought to a conclusion.

Religious and Denominational News.

MR. MORLEY, M.P., AT TONBRIDGE.

Recognition services in connection with the settlement of the Rev. David Harding as pastor of the Tonbridge Independent Church, were held in the chapel, Albion-street, on Tuesday, Nov. 7th. The afternoon proceedings were opened with a short devotional service, conducted by the Rev. J. CAVE, after which the Rev. D. G. WATT, M.A., delivered a lucid introductory discourse on the "Nature and Constitution of a Christian Church." The Rev. J. RADFORD THOMSON, M.A., then gave an interesting, though necessarily succinct, history of the church at Tonbridge up to the present date, particularly explaining the circumstances which led to Mr. Harding's invitation to the pastorate. Mr. Harding had been already received into the district association, and he rejoiced to welcome him to the county and the neighbourhood. The Rev. D. HARDING then gave a brief address, after which the Rev. J. GRIFFIN, of Hastings, gave an earnest address to pastor and people.

The meeting having been closed with singing and prayer, the greater part of the congregation adjourned to the adjoining schoolroom (which had been most tastefully decorated for the occasion) for tea. The room was crowded. At the close of the meeting, the Rev. D. HARDING rose to thank his numerous friends for their presence and cheering help that day, making special reference to the Rev. J. R. Thomson, and to his great kindness to the church at Tonbridge during the period of protracted trial through which it had to pass for several years, when without a pastor. He then presented to that gentleman, in behalf of the church, a very handsome salver, on which had been engraved the following inscription:—

Presented to the Rev. J. Radford Thomson, M.A., by the Church of Christ assembling at the Independent Chapel, Tonbridge, as a small token of gratitude and affectionate esteem.

Mr. THOMSON suitably acknowledged the present, referring to the uniform kindness and courtesy he had received from the church at Tonbridge during the term of his presidency, congratulating them on the happy union which had now taken place, and wishing them "God speed" in the future.

The evening meeting began at seven o'clock, and was presided over by Samuel Morley, Esq., M.P.

In the course of his speech the CHAIRMAN said he feared that at Tonbridge as everywhere else there were more people who did not go to any place

of public worship, than there were who did go. He used the term people in a general sense, for he believed there was as much disregard for religion among what was called the middle-classes and rich, as there was among the very poor. He knew of a street of new houses in London which he watched one Sabbath morning from ten until half-past eleven o'clock, and the small proportion of persons from these houses (which, he had reason to believe, were all inhabited) who went out was remarkable. It was evident, therefore, being watched during the hour mentioned, that a very small proportion of the inhabitants went to any place of public worship. This was one of the greatest problems to be solved—how that class of persons should be reached, with a view of their being enrolled as members of any congregation. He was prepared to say that that church would be most successful in its attack upon this state of indifference and of evil, which was the most living in its own condition and most active in its service out of doors. There was a great conflict going on as to what should be the character of the Church of the future. We heard a great deal now of attacks upon the Established Church, for instance, but he did not believe himself in such attacks. They as Nonconformists had to show the spiritual power that existed in their own Church; and the best way to put down the Establishment principle, to which he was as great an enemy as anyone in England, was to make their own power felt. The question to be solved was whether the foundation of the Church should be the spiritual life of the Church exhibited through the agency that sprang out of that life, or whether it should be the spiritual power of the Church exhibited through the mechanism manifested by the civil power. He contended that the antagonism they should exhibit must be against Establishment, and the day that saw the Establishment done away with—not the Church, but the connection of the Church with the civil power—the day that should see the Church thrown upon her own resources, would be the day when Dissent would not be stronger. It was a great mistake to suppose that; inasmuch as the Church would then be led to feel its power, which it had never as yet exhibited. It was surrounded by a large proportion of the wealth of the country—the upper and middle classes—it rested upon law and endowment, and that rendered its own self-action unnecessary; and when we accomplished what he was sanguine enough to hope would be during his time—the change for which they had been praying and working—namely, that religion should be free from the incubus, the mischief, and, no doubt, evil which resulted from attempts at what had been thought to be the maintenance of the truth, he believed it would be a blessed thing for the Church itself. He had no doubt that a vast amount of power would be given beyond that it now wielded, and that there would be an enormous increase as the result. There was plenty of room for them all, although it very much depressed him to witness and to know the great amount of rationalism and infidelity on the one side, and Ritualism and Romanism on the other, which was openly displayed even in the Church in the present day. As an instance of the former, Mr. Morley cited the opinion of Mr. Clark, one of the first men connected with Cambridge University, who, in a lecture on the preceding Sunday, without the least reserve or hesitation, said they should at once get rid of the myth that the Bible, as a whole, came with authority. There were some few "no's," but he understood from a person who was present that the statement met with a very general acceptance—no doubt the class of listeners being those whose opinions were very much in the same direction. There was now an unblinking tendency to call in question that which they held with as much tenacity as ever: that the Bible was God's Word. He urged upon all the desirability of investigating that book for themselves; and that their teachings should be according to what they found in it. After a eulogy on the Congregational system, Mr. Morley said he had a growing feeling that Dissenters stood in their own way by their divisions, and he thought it would be a very desirable union if Congregationalists and other denominations, irrespective of "isms," banded together more frequently. By such means their great end would be accomplished, which was, to bring the world under the rule of Christ. As between the Baptists and themselves he could not distinguish the slightest difference in their principles or worship, except in the ordinance of baptism; yet there were many small towns where there was a little Congregational chapel on one side of the street, and perhaps a smaller Baptist chapel on the other. Instead of their standing shoulder to shoulder against the common enemy in every town and village, they were rather standing opposed to each other. That there was a spirit of opposition was more or less the case in such places, and this was a weakness which he soon hoped to see remedied. Many persons opposed this union, however, and he knew some excellent men who he thought must be taken to heaven before much could be accomplished in the way of union; and he was of opinion that if this were the case the sooner they went to heaven the better. These differences and divisions existed in many places; but he hoped that in the village of Leigh, where he was likely to reside in future, he should be able to carry out a plan by which he trusted all Christians could be brought together. They knew that he was now putting up there an attractive place of worship, and he intended that this should be a place for preaching the Gospel. He was no party to any extravagance,

but was strong in his belief in the simple mode of worship; and he hoped he should there be able to steer clear of all the "isms." The effort had already been attended with very gratifying results, and he was sanguine he should carry out the scheme, which would not have anything eccentric about it, but everything real and true. He need not say he should watch it closely and take great interest in it. He next argued against any body pushing their extreme beliefs in denominational matters; and then remarked that England had got to be very wealthy and very luxurious. There never was a time when there was so much wealth and so much self-indulgence as at the present day, not merely in drinking (which needed grappling with, and must be grappled with, for it was terrific) but in every luxury. He contended that these personal indulgences should be kept under control, and strongly urged those whom he was addressing to keep a high standard of spiritual life as the condition of their church-membership. He concluded by remarking that it might give power to a man, it might be more pleasant, more satisfactory, more attractive, to be connected with the Established Church, but his Nonconformist convictions were deep, he could not change them, and he was prepared to give his testimony of the essentially spiritual nature of the Church of Christ. Nonconformity was necessarily political, and strongly supported Liberal principles; but its real strength was not political, but sprung from the religious influence it exercised.

The Rev. G. Fox next addressed the meeting on individual responsibility in connection with church property. He was followed by the Rev. W. A. ESSERY, who passed a high eulogium upon the character of Mr. Harding, and then gave some sterling advice to pastor, deacons, and people, insisting upon active and constant work as the panacea for all the ills to which church life is subject. The Rev. J. TURNER next spoke, and alluding to the chairman's idea of a Christian church, said he did not believe this idea would be realised till they all got to heaven. He did not see why, in suggestions for union, the Baptists should be called on to sacrifice their consciences, seeing that the Congregationalists had nothing to give up.

The CHAIRMAN, in taking leave of the meeting, replied that he did not believe in compromise of principle at all. The terms of union must be equally clear and honest, and equal provision must be made for the conscientious practices of both parties to be carried out.

The meeting was continued for some time longer under the presidency of Mr. Harding, and addresses of a practical and interesting character were delivered by the Rev. A. Turner, the Rev. J. R. Thomson, the Rev. G. Jones, and other friends.

The Rev. F. Carter, of Tottington, Lancashire, has accepted the very cordial invitation of the church at Park Chapel, Manchester, to become their minister.

A new Episcopal Church was opened in Glasgow on Thursday, the cost of which is estimated at 20,000*l*. The Bishops of Carlisle and Glasgow conducted the services.

The Rev. M. S. Bromet has received and accepted a call to the permanent pastorate of the Congregational Church, Ponder's End. On Wednesday evening, Nov. 8, a social tea and public meeting was held in the chapel, at which the members of the church and congregation expressed their hearty approval of the choice, by suitable addresses, and a unanimous show of hands.

LONDON MISSIONARY SOCIETY.—The usual quarterly meeting of the Spring-hill College Auxiliary to the London Missionary Society, was held on the 9th instant, when the Rev. Robert Moffat kindly accepted the students' invitation, and addressed a large and appreciative audience, gathered to meet him in the College library. Mr. Moffat related at length his early history and many incidents connected with his subsequent life and labours in Africa. The Rev. Dr. Simon, principal of the college, presided, and the Revs. Dr. Deane, W. F. Callaway, and C. Denman also took part in the proceedings.

BIRMINGHAM.—A meeting was held at Birmingham on Wednesday night, in connection with the London Missionary Society, for the purpose of welcoming the distinguished missionary and traveller, the Rev. Robert Moffat. Mr. G. B. Lloyd, the mayor, presided. A sum of over 1,000*l*. having been raised in Birmingham towards the founding of a training college for native missionaries in South Africa, the Rev. G. B. Johnson, in the name of the Birmingham branch of the London Missionary Society, presented Mr. Moffat with a cheque for 1,000*l*. to be applied in aid of the institution.

BRADFORD.—On Sunday afternoon St. George's Hall was densely crowded with over 4,000 women, who had come from all parts of the district to listen to an address from the Rev. J. P. Chown, exclusively for women. With the exception of a few gentlemen on the orchestra, the male sex was rigidly excluded. Many hundreds of women who wished could not find room. The service was held under the auspices of the Bradford Town Mission. Mr. Chown delivered a powerful discourse from Psalm cxliv. 12—"That our daughters may be as corner stones, polished after the similitude of a palace." Three other services are to be held in the same place.

BEDFORD NEW TOWN.—The debt of Bedford New Town Chapel having been liquidated and the chapel and premises duly vested in trust toward

the close of the pastorate of the Rev. Thomas Jones, the congregation, on the settlement of their new pastor, the Rev. William Carey Stallybrass, resolved to enlarge the schoolrooms in order to provide space for 800 children. A new storey, with infant and other class-rooms, at the cost of about 1,000*l.*, have been added to the former rooms. Towards this, a sum of 600*l.* has been collected. The pastor and friends are anxious to open the schoolrooms free from debt, and intend to hold a bazaar, and hope by the generous aid of the friends of education and of the cause at Bedford Chapel, to realise the remaining 400*l.*

COMMERCIAL-ROAD.—The foundation-stone of De onport-street Baptist Chapel, Commercial-road, was laid on Oct. 31, when a large concourse of people assembled from the neighbourhood and various parts of London. A public meeting was afterwards held, A. T. Bowser, Esq., in the chair, when Mr. Jennings gave a statement of accounts, from which it appeared that the ground was paid for several years ago, and towards the present erection about 360*l.* has been paid, and upwards of 300*l.* promised, to which may be added the proceeds of the day's service, amounting to 101*l.* 2*s.* 6*d.*, making a total of 761*l.* 2*s.* 6*d.* The cost of the new building, with gallery, will be about 1,250*l.*, but it is proposed to leave out the gallery until sufficient money is in the bankers' hands. A further expense is contemplated of 500*l.* in extending schools, &c.

NEW YORK.—Dr. Joseph Thompson, of Broadway Tabernacle Church, New York, has suddenly resigned his pastorate. He has had the oversight of that church for nearly twenty-seven years, and the congregation during that time has grown rapidly. The church held a meeting on the next evening, at which the Doctor entered fully into a statement of the reasons for this step. It seems that illness, brought on by exposure during the war, and aggravated by the necessity of incessant labour, rendered his resignation necessary. The congregation showed the greatest sympathy, and took steps on the spot to provide for their beloved pastor by raising the sum of 55,000 *dols.*—11,000*l.* sterling. It is stated that Dr. Thompson is about to remove to Germany, there to pursue his favourite study of Egyptology.

QUEEN'S-ROAD CONGREGATIONAL CHURCH, FOREST HILL.—The church has been supplied for the past year by the Rev. G. W. Conder. As the term for which Mr. Conder accepted the pulpit was about to expire, a meeting of seatholders was summoned by circular three weeks ago, at which a resolution was unanimously passed expressing gratitude to God for the success which had attended Mr. Conder's labours during the year, and requesting the deacons to summons a church-meeting to give Mr. Conder a formal call to the pastorate. The meeting was held on Friday evening last, and the call was unanimously passed. Mr. Conder intimated from the pulpit last Sunday his acceptance of the pastorate. We are glad to learn that his residence in the South has issued in a great mitigation of the malady of the throat which a year ago seemed likely to compel Mr. Conder's retirement from all work requiring public speech.

HACKNEY-ROAD.—The series of services connected with the opening of the remodelled Adelphi Chapel, Hackney-road, was brought to a close on Sunday last, October 29th, when sermons were preached by the Revs. Thomas Binney and C. Dukes, M.A. The other preachers at the various services were the Revs. J. C. Harrison, R. D. Wilson, W. Roberts, A. M'Aulane, T. Aveling, Richard Roberts, and the minister of the place, the Rev. A. A. Ramsey. The chapel has been repewed throughout. The elevation of the galleries has been altered, and thereby much improved. A new porch has been constructed, a new pulpit erected, and the organ rebuilt, and increased accommodation procured for an additional 120 worshippers. The total expense incurred is nearly 1,200*l.* The collections and contributions have realised about 510*l.*, and there are promises as yet unpaid to the extent of 40*l.*

PRESBYTERIANS IN ENGLAND.—The following figures will show the relative and combined strength of the English Presbyterian Church and the portion of the United Presbyterian Church situated in England:—

	English Presbyterian.	United Presbyterian.	Total.
Presbyteries	7	5	12
Churches	132	105	237
Ministers in charges . . .	123	90	213
Elders	546	560	1,106
Communicants	23,966	17,861	41,827
Sabbath Teachers	2,216	1,707	3,923
School Scholars	20,008	13,160	33,168
Congregational income . .	£41,461	£37,441	£78,902
Missionary and benevolent purposes	£7,308	£7,781	£15,089
Stipend	£27,525	£18,487	£46,012

MAIDEN NEWTON.—The anniversary services connected with the Independent Chapel, Maiden Newton, Dorsetshire, took place on Oct. 29 and 30. On the Lord's Day sermons were preached by the Rev. S. Giblett, of Morecombelake, and on the following day, after a tea party, which was numerously attended, a public meeting was held in the chapel. Additional interest was excited from the fact that a testimonial, consisting of a handsomely-bound Bible, was presented to the pastor, the Rev. G. R. Miall, by his church and congregation, as a united expression of their affection and esteem for his labour and character during more than eight years. There was a large attendance. The Rev. Thos. Neave, of Dorchester; Mr. Smith, Dor-

chester; P. Johnson (Beaminster) who presented the testimonial; S. Beckly, Sherborne; T. Giblett, Morecombelake; D. Thomas, Cerne, and other gentlemen, took part in the proceedings. Liberal collections were made, and the whole of the proceedings were of an interesting character.

HADLEIGH, SUFFOLK.—On Tuesday evening, the 7th inst., a public service was held in the Congregational Chapel, Hadleigh, to bid farewell to the Rev. R. W. McAll and Mrs. McAll on the occasion of their removal to Paris. A large congregation assembled. Mr. and Mrs. M. are about freely to devote themselves to the effort to establish a mission among the Parisian workmen. Mr. McAll stated the mode in which he had been led to relinquish his charge in England for this special purpose. The Rev. Eliezer Jones, of Ipswich, addressed him on the difficult but urgently-needed work in prospect; and the Rev. T. W. Davids, of Colchester, addressed the church and congregation. The devotional parts of the service were conducted by the Revs. E. Wallis Jones and B. Moss (the assistant ministers of the Hadleigh congregation); the Rev. E. Evans, of Dedham; and the Rev. T. Field, Baptist. Mr. Cook, in the name of the deacons, church, and congregation, made a most kind reference to Mr. McAll's labours at Hadleigh, and expressed the earnest wishes of all for the success of the intended mission.

RAGGED SCHOOLS.—In a letter to the *Times* the Earl of Shaftesbury appeals for aid on behalf of the ragged-schools of the metropolis, which will ere long be superseded by the new schools of the London Board. Meanwhile the subscriptions are rapidly falling off, and the result may be that the great bulk of these schools will be broken up, and the children turned, as formerly, into the streets. In the hope of averting such a calamity and maintaining for awhile the present system, his lordship requests a continuance of the help heretofore given. He states that after a period of twenty-seven years, from a single school of five small infants, the work has grown into a cluster of some 300 schools, an aggregate of nearly 30,000 children, and a body of 3,000 voluntary teachers, most of them the sons and daughters of toil, who have found and who find their relaxation and repose in the sacred duty of rescuing the outcasts. As to the fruits of their labours, Lord Shaftesbury says:—

On the most moderate calculation, we have a right to conclude that more than 300,000 children have passed through these schools since their first commencement. The periods of their stay have varied from a few weeks, or even a few days, to a few years. It may be safely affirmed that barely one of these children would have listened elsewhere to a word of instruction; and even those whose stay was the shortest heard there what they had never heard before, and what by many will never be forgotten—the language of respect and affection. But the practical proofs lie here. Lord Morley, in an able and business-like speech, when propounding the Prevention of Crime Bill to the House of Lords, on July 4th of this year, used these words, as recorded in the *Times* report of the following day:—"The returns of the Inspectors of Prisons showed that in 1843, when the population was 16,300,000, the criminals sentenced to penal servitude or transportation amounted to 4,483, and that in 1869, when transportation was at an end, and when the population was 21,900,000, the criminals sentenced to penal servitude amounted to 2,006. That certainly must be reassuring to those who had an idea that crime was increasing in this country. He believed that the facilities for the detection of crime, increased education, and the charitable institutions in which the noble earl opposite took so much interest, had, to an immense extent, repressed crime in this country." How, then, has this great and unexpected reduction in the criminal class been effected? Doubtless, by gathering from the streets so many seeds—the seeds, if left uncultivated—of profligacy and crime, and by the planting of them in healthy and happy situations. Many other associations have aided the work. The Industrial Schools, the Refuges, the shoeblack brigades have borne their part. The Chichester training-ship alone has, in the course of four years, sent 700 lads from the slums and alleys of London into the Mercantile Marine. The Cumberland at Greenock, and similar institutions, have laboured with equal success. But the operations of the Ragged School Union have been on a far larger scale. I have tested the statement I now make by every means in my power, and, to be as safe as possible, I place the results of my inquiry very much below what the figures would warrant. I venture to affirm that the Union, and the schools connected with it, have, from the beginning to the present time, placed out in various ways—in emigration, in the Marine, in trades, and in domestic service—more than 100,000 children of both sexes. For many consecutive years I myself have had the pleasure to distribute prizes to thousands of the scholars, who have kept their places one, two, or three years, and who bring certificates of good character from their respective employers. Let no one omit to call to mind what these children were, whence they came, and whither they were going, without this merciful intervention. They would have been added to the perilous swarms of the wild, the lawless, the wretched, and the ignorant, instead of being, as by God's blessing they are, decent and comfortable, earning an honest livelihood, and adorning the community to which they belong.

MIDLAND BAPTIST UNION.—The annual meetings of the Midland Baptist Union were held at Derby on Monday and Tuesday, Oct. 30 and 31. The Union comprises the "Notts, Derby, and Lincolnshire Associations" of Particular Baptists, and the "Midland Conference" of General Baptists, consisting in all of eighty-five churches and nearly 11,000 members. The preliminary devotional service of Monday evening was conducted by the Rev. H. Crassweller, B.A., and the address was given by the Rev. C. A. Davis, of Chesterfield. The service of the Union commenced at Osmaston-road Chapel on Tuesday morning, with an elaborate and sugges-

tive address by the president, the Rev. H. M. Foot, LL.B., of Nottingham, on "The position and duty of the religious teacher as affected by the spirit of current thought and modern life." Mr. Foot ably reviewed the tendency of scientific and philosophical inquiry and the characteristics of the age; and after pointing out the evils both to religion and science of divorcing knowledge from belief, and belief from knowledge, showed that God had ordained that the two should be one spirit, and never be put asunder. The report of the Secretary, the Rev. W. Woods, of Nottingham, indicated a large amount of work done by the churches during the year, and in many cases a fair and encouraging success. The Rev. W. R. Stevenson, M.A., introduced for the consideration of the conference the question, "How to make our churches the centres of greater usefulness." The discussion was continued at some length, and among the methods suggested for securing the object proposed were—a true spiritual life; greater earnestness in working existing agencies; combining the evangelistic and benevolent operations of the churches, especially in the towns and given districts after the manner of the parochial system, and throwing open of places of worship on the Sunday evening for free services for the people. At the delegates' meeting held in the afternoon, after the transaction of denominational business, the following resolutions on questions of public interest were unanimously passed:—

1. That this Union, believing that national establishments of religion are opposed to the spirit and a hindrance to the progress of Christianity, as well as a formidable barrier to brotherhood and co-operation among Christian men, expresses its thorough sympathy with the movement for disestablishment and disendowment, and calls upon the churches in their respective districts to do their utmost to support it.
2. That this meeting, while earnestly in favour of a system of national unsectarian education, strongly condemns the principle and working of Clause No. 25 in the Elementary Education Act, by which school boards are permitted to pay out of the public rates fees to denominational schools. This Union, believing that the clause is essentially unjust, opposed to religious equality, liable to great abuses, and certain to render national compulsory education impossible, pledges itself to use every effort to secure its repeal.
3. That this Union records its emphatic protest against the "Contagious Acts" on the ground that they are immoral, a virtual legalisation of prostitution and profligacy, and repugnant to the best feelings and interests of all classes of the community.

The annual sermon was preached in the evening at St. Mary's Gate Chapel by the Rev. S. Cox, of Nottingham. The subject of the discourse was, "The Church and the churches; their nature, the necessity for spiritual life and spiritual freedom in the Church, and the unfitness of outward tests to secure true spiritual union." The sermon was listened to with great attention, and occupied one hour in its delivery. Dinner and tea were provided by the friends at Osmaston-road and St. Mary's Gate Chapels. The Revs. Dr. Underwood, of Chilwell College, T. A. Goadby, B.A.; J. Stevenson, M.A.; T. Rider, R. L. McDougal, E. H. Jackson, J. Fletcher, and other gentlemen took part in the proceedings of the day. The meetings were characterised by the greatest cordiality, and the impression deepened that the division of the Baptists into two sections even for Christian work is becoming less and less necessary.

Correspondence.

CLASS DISTINCTIONS IN PLACES OF WORSHIP.

To the Editor of the Nonconformist.

SIR,—I know the columns of your paper are always open to the discussion of subjects connected with the Nonconformist denominations, even though they may be condemnatory, in the hope that the discussion of them may produce emendation. In this hope, if you have space, I ask you to insert the following letter.

Last evening I heard a sermon from the text, Luke vii. 39—"Now when the Pharisees which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee."

The sermon based upon the text which I have quoted, had no reference to the subject of this letter; but, as one often finds when a river overflows its banks, the superabundance of water causes fresh channels to be made, into which it flows, so a discourse, pregnant with thought, often touches some chord in the mind of a hearer which produces a fresh current of thought, into which the preacher does not enter. It was so with me, and the text suggested a present fault and a future danger to our denomination which it would be well for us to guard against ere it is too late.

It must be evident to every one attending our places of worship, that what are popularly called the working classes are conspicuous by their absence. Nor can we wonder that it should be so, when we remember that our chapels, by the fault of their construction, afford no space which can be allotted as free seats, and that it becomes almost a necessity of their existence that they should be regarded as income-producing places. When we see how chary our seatholders are to admit into their pews a man in fustian clothes or a woman in a stuff dress, we cannot be surprised that they should not come to our services. Surely, if there is any place where the distinction of caste (which is as much the curse of the "enlightened Englishman" as of the "benighted Hindoo") should be abolished, it is in the

house of prayer, where rich and poor meet together; for one God is maker of them all.

The present evil, great as it is, might to a great extent be abolished by individual action, and a constant care to make all comers to our chapels feel, however poorly they may be clad, that they are not intruders; but I have heard, though I can scarcely think it true, that there are some places where a rule, either actual or tacit, exists, that no tradesman should have sittings in the area of the church. I cannot conceive that any body of men, not members of a board of works or a city corporation, could so stultify themselves; but, assuming the statement to be true (and it may be so), how greatly do such officials arrogate to themselves, as Simon did, the power of deciding who is, and who is not, fit to worship with us. They transform the very nature of things; and, whereas God made man in His image, they try to make God in their image, and think they serve Him best by placing rich, and what they call respectable men, in the front seats, whilst they relegate men in trade and poor persons to side seats and galleries. Christ said, "How hardly shall they that have riches enter the kingdom of heaven!" These men virtually say, "How hardly shall they who are engaged in trade worship Christ with us on earth!"

If practices like these are to gain ground amongst us, then I say it is a sign of the decadence of Non-conformity, and the commencement of its downfall. But it cannot be so. There must be thousands who have not bowed the knee to the golden calf, who strive to follow the example of Christ, and to judge men not by their outward appearance or their business, but by their zeal in spiritual things, and earnestness in seeking after holiness.

I am, Sir, yours faithfully,

H. J. E.

London, Nov. 13, 1871.

THE SURVEY OF PALESTINE.

To the Editor of the Nonconformist.

SIR,—It will be seen from the advertising columns of the *Times* that the Palestine Fund has just despatched its autumn expedition to the Holy Land, and I take the opportunity to explain what we are proposing to do, and to solicit the aid of the public in doing it. It is now proposed to make a complete and minute survey of the whole country west of the Jordan, from the extreme north to the extreme south of the Holy Land proper—"from Dan to Beersheba"—of the same nature with the Ordnance Survey of England and Wales. That is to say, not only will the natural features of the country be accurately mapped, but every town and village, every saint's tomb, every sacred tree or heap of stones, every spot, in short, to which a name is attached—and in Palestine a name is attached to nearly every irregularity of the soil—will be faithfully plotted in our map, and its name written down in Arabic by a competent Arabic scholar, wherever possible by the head man of the village or district, or some other native. Our survey will not only deal with the beaten tracks and frequented places, but will penetrate into those nooks and corners in the entangled hilly country which are never approached by ordinary travellers, but which form three-fourths of the Holy Land, and are as thickly sown with names as the parts along which every stranger passes. In this way alone can a map be obtained which shall answer the wants of the modern Biblical topographer and of the student anxious to understand the Bible in the thorough manner in which it is worthy to be understood. In some form or other, either of translation, or transference, or corruption, or allusion, there is reason to believe that most of the ancient names are embalmed in the modern ones, and the topography of the Old and New Testaments can never be satisfactorily adjusted till the modern names are discovered and recorded in the most ample and detailed manner. This, then, is the immediate purpose of our present expedition. The archaeological investigations recently so ably urged in the *Times* will by no means be neglected. On the contrary, they will receive careful attention. But at present they can only be subsidiary to the survey, or, at any rate, the two must proceed *pari passu*. The basis of all investigation of a country and a book alike so curiously rich in topographical elements, is a thoroughly minute and exhaustive map, and, valuable as the archaeology is, the committee do not think themselves justified in preferring it to the survey. But they have not left archaeology out of their scheme, and they anticipate that, as in the Ordnance Survey of Great Britain and Ireland, a large amount of information on that head will be obtained.

The Government, always ready to assist the fund by all means in its power, has been good enough to allow us to have the services of Captain Stewart, R.E., an officer of great experience in the English survey and in Ceylon, and himself a skilful working photographer. He has already taken his departure with two sappers, in whom we hope to see the admirable qualities of Sergeant Birtles and Sergeant Phillips reproduced. At Christmas Captain Stewart will be joined by Mr. Tyrwhitt Drake, already well versed in the language and habits of the East, and favourably known for his journey in the Wilderness of the Wanderings with Professor Edward H. Palmer, of Cambridge. An archaeologist will follow as soon as the funds permit.

Captain Stewart will not remain in or near Jerusalem. The works there, necessarily relinquished by Captain

Warren on his return to England, are under the charge of Dr. Chaplin, the able surgeon of the English Hospital. For the further prosecution of the investigations at Jerusalem, the committee have other views, which I hope shortly to explain; but this part of our operations must be kept quite distinct from the survey. In the meantime should anything special arise Captain Stewart will be within easy reach of the Holy City, and can be quickly brought to the spot.

My readers will remark that I have spoken only of the west of the Jordan, and that for the very satisfactory reason that the survey of the eastern side has been undertaken by the American committee. At the instance of the Palestine Fund the subject has been taken up by the people of the United States with an earnestness and spirit which fully relieve us from all anxiety as to the successful accomplishment of their portion of the undertaking. This is only natural in the countrymen of Robinson and Lynch, but it is not the less gratifying, and it ought to stir us up to an honourable rivalry in a cause in which England has already done so much, and in which we must remain first in the field.

The time which the survey is estimated to take, from Captain Stewart's arrival to the delivery of the map, with lists, photographs, and drawings, to the committee, is four years, and the estimated annual cost is 3,000*l*. The annual income on which the committee of the fund can depend is at present 2,000*l*., so that an additional annual sum of 1,000*l*. is required to carry on the survey, in addition to the works at Jerusalem and to the various collateral things which are constantly occurring.

I feel sure that our new undertaking will be well supported in Great Britain by those who have hitherto shown so lively and practical an interest in the exploration of Palestine. The present work is necessarily slow, but it is sure, and it has the advantage over mere archaeological researches that its results are not problematical, but certain. The objects with which it deals are not hidden hundreds of feet below the ground, to be searched for at hazard, but are open on the surface, where their appropriation is only a work of time. Nor are the ultimate results less certain. Those who give their money for the survey may rest assured that the map which will be handed to them at the close of the undertaking will contain the most definite solid aid obtainable for the elucidation of the most prominent of the material features of the Bible. Biblical research has now reached a point at which it cries out for a thoroughly accurate map as indispensable to its further existence. And this thing so much wanted can only be done by the combined effort of private persons. No Government can undertake it. But the committee of the Palestine Fund, comprising so many of the leading personages in Church and State, acting under the patronage of Her Majesty the Queen, and employing officers of the Royal Engineers of known skill and character, supplies a guarantee hardly inferior to the guarantee of Government that the work will be thoroughly done. I, therefore, confidently ask the aid which has never yet been refused to my appeals on behalf of this most important branch of investigation, which so peculiarly unites the claims and the interests of science and religion.

Subscriptions and donations to the general purposes of the Fund, or expressly for the survey of Palestine, may be sent to Mr. W. Besant, secretary, 9, Pall Mall East, S.W.

Your obedient servant,
GEORGE GROVE, Hon. Sec. Palestine
Exploration Fund.

November 7.

Court, Official, and Personal News.

It is stated that the Queen is steadily improving in health, and it is hoped that Her Majesty will be able to bear the fatigue of a journey south the week after next.

On Friday evening the Prince and Princess of Wales entertained at Sandringham House a large and brilliant circle of the county families of Norfolk, in celebration of the thirtieth birthday of the Prince. Some 900 persons were present. The ball could not be given on the actual birthday of the Prince of Wales, in consequence of a county ball at Swaffham on Thursday evening. The labourers on the Sandringham estate were, however, entertained at dinner on Thursday.

The Princess Christian's health has been much improved of late.

On Sunday week the Princess Beatrice was present in Crathie Church at the christening of the infant child of the Rev. Dr. Taylor, who was named after Her Royal Highness.

The Marquis of Lorn, at one of the penny readings at Inverary lately, read some translations from Schiller and other original pieces from his own pen.

No further Cabinet Councils will be held this month. Three meetings of the Cabinet will be held before Christmas, the first of which is fixed for the 11th of December.

The Right Hon. W. E. Gladstone, M.P., and Mrs. Gladstone left town on Saturday for Hawarden Castle, Flintshire.

The *Scotsman* understands that the Speaker will, at the opening of Parliament, intimate his desire to vacate his office just before the Easter recess, which will be early in the coming year.

The London correspondent of the *Dundee Advertiser* gives publicity to a rumour that in consequence of the weak state of the health of Mr. Disraeli, he will be compelled, before the meeting of Parliament, to retire from the leadership of the Conservative party. According to the same authority the choice of his successor will be between Sir John Pakington and Mr. Gathorne Hardy—the probabilities being in favour of the selection of the latter.

Sir R. P. Collier took his seat as a judge in the Court of Common Pleas on Saturday as a necessary preliminary to his qualifying for the new Appellate Court. The *Times* publishes the following:—"We are informed that the Lord Chief Justice of England has, not only in that capacity, but as a member of the Judicial Committee of the Privy Council, addressed to the Prime Minister a protest against the appointment of Sir Robert Collier to a judgeship and his immediate transfer to the Judicial Committee under the Act of last session. It is understood that the grounds on which the protest is founded are that the transaction would be a violation of the spirit of the Act and a colourable evasion of its provisions as to the qualifications required by the Act."

According to a letter which has been received from Mr. Bruce, a Bill for Regulating the Local Government of London is not to be included amongst the Ministerial measures of next session.

LORD MAYOR'S DAY.

On Thursday the new Lord Mayor, Alderman Gibbons, went with the usual State to Westminster. The weather was as brilliant as could be desired, and the attendance of the public as sight-seers greater than has been the case for years. The procession, from which the men in armour were omitted, went to Westminster by Queen Victoria-street and the Victoria Embankment, which afforded thousands the opportunity of witnessing "the Lord Mayor's Show" with a degree of comfort altogether unusual. Arrived at Westminster, where an enormous crowd had assembled, his lordship, preceded by the Deputy-Recorder, the Sheriffs, and other officers of the Corporation, entered the Court of Exchequer, and was presented by the Deputy-Recorder to the Barons of the Exchequer. The Lord Chief Baron addressed both the incoming and the out-going Chief Magistrate in a complimentary speech, congratulating the former upon having been raised to the highest position which a citizen of London could attain, and the latter upon the success and distinction which had characterised his year of office. The customary oaths were administered, and the procession returned to the city by way of the Thames Embankment, in the presence of an immense crowd, the Lady Mayoress joining the procession in her State carriage.

The members of Her Majesty's Government who were present at the Lord Mayor's banquet on Friday night were—the Premier, the Lord Chancellor, the Marquis of Ripon, the Home Secretary, Mr. Goschen, the Earl of Camperdown, Mr. Stansfeld, Lord Northbrook, Mr. W. E. Baxter, M.P., Mr. W. H. Gladstone, M.P., and the Hon. George G. Glyn, M.P. The first Minister to speak was Mr. Goschen. The Admiralty, he said, was one thing, and the Navy another; and he knew that no cloud that might rest on the Admiralty would diminish the heartiness with which the company would receive the toast of Her Majesty's Navy. We know full well (said Mr. Goschen) that the Admiralty is on its trial; and we have pledged ourselves to the country that the inquiry into the loss of the *Megara* shall be most thorough and complete. In redemption of that pledge, the Government had determined on a Royal Commission, over which Lord Lawrence would preside. In conclusion, Mr. Goschen warned the country that while we were passing through such a transitory state as the present in regard to naval affairs, it was not a matter for surprise that there should be sometimes failure, and even disasters.

Lord Northbrook, in returning thanks for "the army and reserve forces," had nothing to say beyond praising the magnificent style of discipline and zeal which was shown by the army during the late manoeuvres, and the desire shown by the auxiliary forces, of whatever kind, associated with the regular army, to do their duty to the best of their ability in conjunction with their distinguished associates.

The Lord Chancellor, whose name was not proposed in connection with the House of Lords, did not say anything about that branch of the Legislature, but expressed his pleasure at being connected with a Government such as the present, which "believes war to be a crime."

The Government, acting on that belief (Lord Hatherley continued), effected a result which I believe was unparalleled in the history of the world. By upholding the principle of neutrality on the part of other countries when those two great nations were arrayed against each other, it was enabled to present a barrier which prevented a universal conflagration throughout Europe. I take it upon myself to say that such a calamity would have resulted if on the part of the Government there had been any doubt or misgiving of the principle of neutrality which we upheld, and, I say, maintained, to the satisfaction of the country.

Mr. Gladstone began by confirming the statements of the previous speakers as to the peaceful aspect of affairs. We have (he said) no quarrel, no feud or controversy, with any nation on the wide surface of the globe. The right hon. gentleman went on:—

Our position as a European Power is that of one amid

many sisters. Nothing can separate us from the place where the Almighty has been pleased to set us as members of the European family. We must ever look with the most profound sympathy and interest to the condition of the Continent of Europe, and yet we may feel a lively thankfulness to that dispensation which has ordained that while our proximity shall be so close that that sympathy shall be entirely uninterrupted, yet there is a local severance which gives to us a qualified independence, which removes from us some of the risks and some of the apprehensions of Continental politics, which supplies us with additional means of security by the intervention of the element most congenial to our habits and our traditions, and which, if we do justice to ourselves and to others, ought to enable us to look with something like impartiality upon the dissensions that may arise among other nations.

Reverting to the changed aspect of Europe since the last Lord Mayor's Day, when a terrible war was raging, Mr. Gladstone said:—

I wish I could profess all the confidence with respect to the future that some may feel. Undoubtedly, if the proposition be, without qualification, true that the best security for peace is to make abundant preparation for war, there never was a time when the security for peace on the Continent of Europe was greater than at this moment. The armies of ancient times dwindle into perfect insignificance by the side of those that are now thought necessary for the purpose of defending national honour. From tens of thousands they rose to hundreds of thousands—from hundreds of thousands they are now rising to millions. God grant that the possession of those vast means of inflicting misery upon mankind may never prove a temptation to let loose the agents of that misery, except upon causes such as justice and honour may impose! But for us, my Lord Mayor, I rejoice to think that we are not likely to be—it is most unlikely except by our own fault that we can be—called on or tempted to take part in any such quarrels. So happily are we exempted from most of the jealousies that prevail—so happily are we placed in regard to our own local situation—that I think it seems as if Providence had marked out for us the happy and the lofty function of manifesting sympathy and giving to that sympathy the form of action, yet of possessing something like a position of independence; of giving the opportunity of infusing into the minds of the people of other countries the belief that we are impartial, of aiming at the noblest of all objects in regard to foreign affairs—namely, this, that we should inspire the people of the world with the belief that our policy is not governed by the base and narrow motives of selfishness.

It was in accordance with this view that the Government acted when the war broke out. They counselled peace, but they did not believe with some that, if they had taken a more peremptory tone, and said that France and Germany should not fight, the fighting would have been prevented. They secured, however, the independence of Belgium. Then came the Russian note, against which the Government felt bound to protest, but "having protested, as we thought, effectually on that subject, we were not sorry to concur in an arrangement which we did not think unreasonable, which the general sentiment of Europe approved—I mean the arrangement we made with respect to the Black Sea—when we knew especially that the Government of the Ottoman Empire regarded it as being, under the circumstances of the time, conducive to their interests, and likely to promote general peace." Speaking of the Treaty of Washington, Mr. Gladstone enlarged upon its importance as an experiment in the way of substituting arbitration for war in international disputes:—

Differences will occur, quarrels will arise; honour—not merely visionary sentiments of honour, but sound principles of honour—will forbid the absolute surrender of the points for which the contest is waged; how are these contests to be settled? "By blood," has been the unfortunate reply almost invariably in former times. A great experiment is now being tried: it may be no more than an experiment. The vision may be too bright and too happy to be capable of being realised in this wayward and chequered world in which we live; but it is an experiment worth the trial, at any rate, whether it is possible to bring the conflicts of opinion between nations to the adjudication of a tribunal of reason, instead of to the bloody arbitrament of arms. And, my Lord Mayor, it will be an event recorded in history to the honour of two nations that, without any offence to others, I may venture to call great nations, to the honour of the United States and of the United Kingdom, that for the first time, having a great controversy in hand, feeling themselves unable either the one or the other to recede from the ground they had taken, they have notwithstanding chosen deliberately to tread the paths of peace, and not only to settle their own disputes without the risk of bloody differences, but to set an example which we trust will have many imitators among the other nations of the world.

The Minister of Honduras had spoken of the "underground agitation" that in certain parts of the world seemed to be sapping the foundations of society, and this led Mr. Gladstone to refer to social questions mooted at home. He hoped he was not over confident, but he did think there was little cause of apprehension in these islands from the agitation mentioned. Adverting to Sir Charles Dilke's anti-monarchical speech at Newcastle, Mr. Gladstone said the Government were quite satisfied with the form of government which existed in this country, and their highest ambition was that they might see its strength improved and not impaired, and that their lot might be to be among the labourers who might deepen its foundations in the heart and understanding of the British people. In concluding by proposing the Lord Mayor's health, Mr. Gladstone said nothing about the future government of London.

"The House of Lords" was spoken to by the Marquis of Ripon. He observed that it would not be sufficient for the House of Lords to be able to lay claim to the honours of antiquity or length of

ancestry. If in this nineteenth century that House still retained its hold on this country it was because throughout all its history it had constantly been recruited by fresh blood, by the accession of men taken from various walks of life—men who had distinguished themselves in the service of their country. In that, he believed, was to be found the security of the House of Lords, and the secret of the eminent position it held in the estimation, not only of the people of this country, but the people of other countries.

Mr. BRUCE answered for the House of Commons.

The London correspondent of the *Leeds Mercury* says that the banquet was characterised by somewhat unwonted behaviour on the part of the guests:—

Gentlemen who have had large experience in civic banquets declare that they do not remember an occasion on which so much boisterousness was displayed. Those who had been invited seemed to be utterly careless about anything but the symposium that had been provided for their delectation. When the speeches commenced they were not only inattentive, but talkative to a degree that was positively annoying to those who were inclined to be better disposed. A running fire of small talk was kept up at the tables, and the interruption occasioned by this was sufficiently great to prevent the speeches being heard with distinctness. The reporters assure me that it was with difficulty they were able to discharge their duties. No great surprise was manifested at this whilst the subordinate speakers had possession of the ear of the company, but astonishment was expressed in more than one quarter that the noise did not cease during the time that Mr. Gladstone was addressing the assemblage. Several explanations have been offered of the phenomenon, but they are all more or less unsatisfactory.

ELECTION OF MAYORS.

The following provincial mayors were elected on Thursday:—

(L.) signifies Liberal. (C.) Conservative.

(*) Politics not stated.

Aberystwith—T. Jones (L).
Ashton-under-Lyne—F. A. Frost (L).
Barrow-in-Furness—James Ramsden, 6th time (*).
Barnsley—J. Tyas, re-elected (*).
Bath—J. Hulbert, re-elected (L).
Batley—R. Dex Keightley (L).
Beverley—John Almack (C).
Bideford—J. How, re-elected (L).
Birmingham—Alderman Sadler (L).
Blackburn—T. Bury (C).
Boston—J. Gask, re-elected (C).
Bradford—M. Thompson (L C).
Bridgenorth—T. Deighton (C).
Bridgewater—F. Nicholls, re-elected (*).
Brighton—J. C. Burrows (L).
Burnley—J. H. Scott (L).
Bristol—W. P. Baker (C).
Bury St. Edmund's—H. Le Grice, 5th time (*).
Cambridge—S. Reed, re-elected (C).
Canterbury—W. Lanom (L).
Carlisle—J. Irving (C).
Colchester—C. H. Hawkins, re-elected (C).
Congleton—James Pearson (*).
Coventry—W. H. Hill (L).
Darlington—C. Janson (L).
Derby—Samuel Leech (L).
Devonport—J. May, re-elected (L).
Dewsbury—M. Newsome (C).
Doncaster—W. C. Clark (C).
Dorchester—R. Damen (*).
Dover—R. Dickson (L).
Dudley—Alderman G. Bagott (C).
Durham—T. White (L).
Exeter—Joseph Harding (C).
Falmouth—W. H. Lean (L).
Gateshead—R. Hodgson (L).
Gloucester—Alderman Knight (L).
Grantham—Henry Bell (C).
Halifax—J. Hutchinson (L).
Harley—Edwin Powell (L).
Hartlepool—C. Neilson, re-elected (*).
Hastings—Alderman Ross (*).
Hereford—E. C. Besley (L).
Huddersfield—W. Mellor (L).
Hull—R. Jameson, re-elected (C).
Huntingdon—Bateman Brown (L).
Ipswich—G. G. Sampson, 4th time (*).
Kendal—J. Thompson (L).
Kidderminster—W. Boycotts (C).
Lancaster—Charles Blades (L).
Launceston—W. F. Pearce (L).
Leeds—J. Barron, re-elected (L).
Leicester—J. Stafford, re-elected (L).
Leominster—J. Jackson (L).
Lichfield—F. A. Symonds (C).
Lincoln—W. Harrison (L).
Liverpool—John Preston (C).
Longton—T. W. Barlow (L).
Lynn—John Dyker Thew (C).
Macclesfield—J. B. Wadsworth (*).
Maidenhead—R. Walker (*).
Maldon—J. G. Sadd (L).
Middlesbro'—G. Vaughan (*).
Manchester—Alderman Booth (C).
Newark—Bramston (*).
Newbury—Samuel Flint (L).
Newcastle-on-Tyne—T. L. Gregson (C).
Newcastle-under-Lyne—T. Bayley (L).
Newport—David Harry (C).
Northampton—H. Marshall (L).
Norwich—R. Chamberlain (L).
Nottingham—W. G. Ward (L).
Oldham—A. Crompton (L).
Oswestry—C. T. Bayley (L).

Oxford—J. R. Card, 3rd time (L).
Penzance—Alderman Bramwell (C).
Plymouth—Isaac Latimer (L).
Poole—Harker, re-elected (*).
Portsmouth—J. Baker, re-elected (L).
Preston—Alderman Miles (C).
Reading—W. Blandy (C).
Reigate—W. Waterlow, re-elected (L).
Ripon—H. Kearsley, re-elected (L).
Rochdale—W. Shawcross (L).
Rochester—W. Woodhams (L).
Romsey—W. B. George (L).
Ryde—James Dashwood (L).
St. Albans—E. S. Wiber (L).
Salford—Alderman Barlow (C).
Salisbury—G. Richardson (*).
Scarborough—Dr. Rooke, re-elected (L).
Sheffield—Alderman Moore (C).
Shields (South)—E. Moore, re-elected.
Shrewsbury—J. Southam (C).
South Molton—J. White (L).
Southampton—H. J. Buchan (L).
Southport—W. Smith, re-elected.
Stafford—W. Gibson (*).
Staleybridge—R. Bates (C).
Stamford—W. V. Law (L).
Stockport—J. Walthew (L).
Stockton—G. Lockwood (*).
Sunderland—W. Nicholson, re-elected (C).
Swansea—J. Glasbrook (L C).
Tamworth—E. Hooper, re-elected (*).
Tewkesbury—W. G. Healing (*).
Tiverton—J. Wells, re-elected (L).
Torrington—N. Chapple (L).
Truro—W. H. Jenkins (C).
Tynemouth—C. Alexander (C).
Wakefield—W. H. B. Tomlinson (C).
Walsall—E. Holden, re-elected (L).
Wallingford—Alderman Payne (L).
Warrington—J. Davies (*).
Warwick—J. Tibbets, M.D. (C).
Wells—W. Dore, re-elected (*).
Weymouth—J. Robertson (C).
Wigan—N. Eckersley, re-elected (C).
Wisbeach—Alderman Ford (*).
Winchester—R. P. Forder (C).
Wolverhampton—J. Ford (C).
Worcester—H. Willis (L).
Wrexham—J. B. Murrells (C).
Yarmouth—E. H. L. Preston, re-elected (*).
York—W. Walker (L).

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent Second B.A. and B.Sc. Examinations:—

SECOND B.A. EXAMINATION.—PASS EXAMINATION.

FIRST DIVISION.—E. R. Barrett, Lancashire Independent and Owens Colleges; George Blackmore, private study; Valentine Somers Brown, St. Outhbert's College, Ushaw; William James Browne, private study; Samuel Bull, private study; John Bullock, Spring Hill College; James Gervé Conroy, Carlow College; Joseph Augustine (orbishley, St. Outhbert's College, Ushaw; Eli Darby, Woodhouse Grove School; George Dunn, private study; Arthur Henry Eddington, Flounders College; Paul Bradshaw Fearon, University College; Edgar César Foa, University College and School; George Fox, private study; Frederick John Gladman, private study; Alfred George Greenhill, St. John's College, Cambridge; Edward James Griffiths, private study; Francis Healey, private study; Arthur Hibble Higgs, Balliol College, Oxford; Albert Bassett Hopkins, private study; Thomas Hopper, private study; James Henry Huddart, private study; Richard Willett Hurst, University College; David Isaacs, Jews' Free School; John Neville Keynes, University College; Edward Mann Langley, private study; Hugh Lee, private study; John Loton, St. John's College, Battersea; Reginald Thomas Hall Lucas, Lincoln, Oxford, and private study; Robert McKie, private study; Henry Major, private study; Thomas Mitcheson, private study; John Simmons Morley, Rotherham College; William Felix Munster, Beaumont and Stonyhurst Colleges; William Blake Odgers, Trinity Hall, Cambridge; Ebenezer Reeves Palmer, Cheshunt College; Frederick William Payne, Brighton Grammar School; Archibald Arthur Frankerd, private reading; Ambrose Ralli, private tuition; Thomas Randall, St. Mark's College, Chelsea; Henry Andrew Reatchlous, private study; Charles James Teevan, private study; John Temperley, private study; Edward Worsdell, Flounders College; Henry Worsley, St. Outhbert's College, Ushaw; Edmond Wren, private study; Thomas Wright, private study.

SECOND DIVISION.—Raphael Benjamin, Jews' Free School; John Bickerton Blackburn, private study; William Blyth, private study; Thomas Dunkerley, Manchester New and University Colleges; Charles Overy Eldridge, private study and Wesleyan Richmond; William James, private study; William Herbert Moody, private study; James Morton Pask, private study; William Pringle, private study; John Alexander Rayner, private study; Charles Lambert Rothera, University College; Neville Tebbutt, private tuition; George Owen Turner, Woodhouse Grove School; Ivor Grainger Vachell, private tuition; Richard Whattam, private study; Joseph James Whitaker, St. Outhbert's College, Ushaw.

SECOND B.Sc. EXAMINATION.—PASS EXAMINATION.

FIRST DIVISION.—Thomas Oliver Harding, B.A., Trinity College, Cambridge; Robert Moses Lewis, B.A., Downing College, Cambridge; Thomas Hutchinson Waller, B.A., private study.

SECOND DIVISION.—George Thomas Bettany, Caius College, Cambridge; John Cameron Graham, University College and private study; Marcus Manuel Hartog, University College, London, and Trinity College, Cambridge; John Lander Lowe, King's College; William Thomas Rowden, Royal School of Mines; William Whitechurch Taunton, University College; William Thorp, private study; George Mathews Whipple, private study.

THE EDUCATION ACT.

EXETER.—On Friday the Exeter School Board resolved, by a majority of seven to two, to pay fees in denominational schools. The majority consisted of five Conservative Churchmen and one Liberal Churchman; the minority of a Unitarian and a Wesleyan Methodist, both Liberals.

MAIDSTONE.—The school board for this town have resolved to put into operation the compulsory clauses of the Education Act, and to pay the school fees for children whose parents prefer to send them to denominational schools; and on Friday last, in appointing an inspector, gave him implicit directions to, as a last resource, prosecute those parents who refused to comply with the law. The returns recently forwarded to the Education Department show that accommodation is provided in the town for 5,492 children, while there are only 4,303 children of "educational age," but of this number 900 are not in attendance at school.

IPSWICH.—The school board for this town has adopted the following rule with regard to religious instruction in its schools:—"That beyond the reading of the Bible at the opening or closing of the school, or at both the opening and closing of the school, and such explanations and instructions therefrom in the principles of morality and religion as are suitable to the capacities of children, no further reading or teaching of the Bible be adopted."

PEMBROKE.—At the meeting of the school board for this borough, on the 7th inst., all members present, the bye-laws were adopted with much unanimity until the section dealing with aid to denominational schools came up. On this question there was a division of opinion, and after much argument for and against, Mr. W. Trewent moved the substitution of a resolution in the same form as was lately adopted by the London School Board. This was carried.

ROCHDALE.—On Monday a special meeting of the board was held, presided over by Mr. Edmund Ashworth, J.P. A letter was read from the Privy Council, refusing to transfer the British School to the board, in consequence of a debt of 100*l.* remaining on it. The council also refused to transfer Penn-street School because there was an annual rate of 30*l.* upon it. The chairman remarked that the schools were very suitable, and to build new ones would cost from 3,000*l.* to 4,000*l.* The board ultimately passed a resolution asking the council to reconsider their decision. A letter from Mr. J. Petrie, jun., the chairman of the School Attendance Committee, was next read, in which he informed the board that he resigned his position on the committee because he was opposed to paying out of the rates fees to denominational schools.

LIVERPOOL.—At the monthly meeting of the Liverpool School Board, on Monday, the report of the General Purposes Committee, which had been appointed to consider a general scheme of education to be adopted in the schools of the board, was presented and unanimously adopted by the board. The committee reported that they had had interviews with various gentlemen practically acquainted with the educational wants of the town, and after hearing important evidence from them, had decided that all public elementary day schools erected by the board should have accommodation for a minimum number of 600, and a maximum number of 1,000 scholars, and that the classification should be triple, viz., into infants', junior, and senior schools. The committee were of opinion that the period during which children should be under actual instruction in school ought not to be less than five hours daily, for five days in the week. With regard to religious instruction the committee recommend that in the school of the board the authorised version of the Bible should be read daily, and that there might be given therefrom such explanations and instructions in the principles of religion and morality as would be suited to the capacities of children—provided always that the provision of the Education Act, especially Sections 7 and 14, be strictly observed both in letter and spirit. The committee considered that the following subjects should form an essential part of the instruction to be given, viz.:—Religious teaching (as defined by the board), reading, writing, and arithmetic, English grammar and composition, history, geography, vocal music, and drill; and, in girls' schools, plain needlework, and cutting out. They were of opinion that the teaching of the following subjects should be discretionary:—The principles of bookkeeping, elementary drawing, object lessons, and elementary instruction in physical science. The formation of science and art classes in connection with evening schools was also recommended.

ELECTION INTELLIGENCE.

PLYMOUTH.

Mr. Alfred Rooker, in his address at Plymouth on Tuesday night, said the ballot must not be postponed; but the redistribution of seats to populous counties, and the shortening of the duration of Parliaments, although important, were less pressing. The time was not far distant when the Upper House must be remodelled by introducing life or representative peerages. He did not consider disestablishment so urgent and practical a question as to have desired its introduction; but as a Nonconformist he must have voted with Mr. Miall. Great reforms within the Church were needed, especially the redistribution of revenues. Recognising the fearful evils flowing from intemperance, he would accept the principle

of the Permissive Bill, if Government introduced no other measure which more fully commended itself to his judgment. In the Education Act he foresaw grave difficulties; but the experiment was being tried, and they could not predict the result. He thought the Government might wisely take waste lands, and attempt to employ them for the good of the people. He would oppose nepotism and extravagance wherever he found it, and regretted that the Royal dowry last voted was asked for. He would vote for the inspection of nunneries, and for a very material modification or repeal of the Contagious Diseases Acts. He would not vote for a repeal of the Prison Ministers' Bill, and he believed the expenses of election should not fall on candidates. He urged retrenchment of army and navy expenditure, and deprecated panics, which had led to so much extravagance in these departments. On Friday the advocates of the Permissive Bill held a crowded meeting, and passed a resolution pledging those present to give a hearty support to Mr. Rooker. The Permissive Bill party is stated to be 400 strong.

On Thursday Mr. Bates, of Liverpool, the Conservative candidate, addressed a large meeting. In his speech he said no statesman had ever given such impetus to communistic principles as Mr. Gladstone. He severely criticised the naval administration of the Government. The Admiralty had, he asserted, wilfully and knowingly sent the *Megara* to sea in an unseaworthy condition. Had a private shipowner done so he would have been transported. Mr. Bruce's licensing bill, he said, had deservedly failed; but no bill would be perfect that did not fix shorter hours, prevent adulterations, and provide for better police regulations. He did not believe in the ballot, but would vote for it, because it would bring a great accession to the Conservative ranks. No resolution was submitted to the meeting, the electors being called on to show their confidence in the candidate by cheering. The absence of a resolution caused dissatisfaction.

It has been found, in the course of the canvass for the Liberal candidate at Plymouth, that many Conservatives would support Mr. Rooker in consequence of his adhesion to the principles of the Permissive Bill. The Licensed Victuallers' Association have unanimously resolved to support Mr. Bates, the Conservative candidate, and they call upon all liquor-sellers to take that course in the interests of the trade. The Wesleyans have held a meeting and decided to support Mr. Rooker, who on Monday night addressed a large ward meeting, when a resolution in his favour was passed without dissent.

DOVER.

Mr. E. W. Barnett has come forward as an opponent of Mr. Jessel at Dover. In his address Mr. Barnett denounces the policy of the Government, and says:—"While at home the House of Lords, which by its historic renown and by the character of its members is so well entitled to respect—the Church which has so nobly fostered the education of the people—the dignity of the Crown, and even the retired life and domestic habits of Her Majesty have been the subjects of bitter and unscrupulous attack, connived at, if not encouraged, by the existing Ministry, these attacks have produced a wide-spread feeling of indignation, which cannot fail to strengthen the hands of those who are loyal to Church and State."

The leaders of the Conservative party are not entirely united as to the propriety of opposing Mr. Jessel's re-election. At the municipal banquet on the 9th inst. it was stated by Major Dickson, the Conservative member for the borough, and by Mr. J. G. Churchward, who is understood to speak in the name of an influential section of the local Conservatives, that no opposition was intended, and it is believed that a large number of moderate Conservatives will hold themselves aloof.

THE PREMIER AND THE SECULARIST MANUAL.—Mr. Gladstone has caused the following letter to be sent to Dr. H. R. Taylor, respecting the Secularist Manual from which he quoted during his recent speech to his constituents at Greenwich:—"11, Downing-street, Whitehall, November 6, 1871.—Sir,—Mr. Gladstone desires me to return thanks for your letter of November 4 on the subject of the Secularist Hymn-book, and to state that the work, so far as he can tell from a very partial examination, contains things innocent and good mixed with some others in the highest degree blameworthy. The statement that the book has had an approval from Mr. Gladstone is an entire, and, as he wishes me to add, gratuitous fiction. I am directed to inform you that you are quite at liberty to publish the correction contained in this letter."

NEW CENTRAL RAILWAY-STATION.—A scheme is approaching maturity which will very considerably promote the comfort and convenience of visitors to the metropolis—viz., the erection of a great central station, into which will be led all the main arteries of railway communication at present converging upon London. The site selected is in Farringdon-street, immediately south of the New Holborn Viaduct. Judging from the plans, the new station will be at least thrice as large as any in the United Kingdom. In connection with the station, there will be an hotel, with a façade fronting the viaduct, which will contain no fewer than 700 bedrooms; each bedroom will have a sitting-room attached, so that commercial men will be able to breakfast, show their patterns, and write their letters, without being compelled to resort to the publicity of the coffee-room.

Epitome of News.

The Rev. W. F. Welch, vicar of Stradsett, in Norfolk, has died through eating some poisonous fungi, which he had gathered under the impression that they were mushrooms.

The Aborigines' Protection Society have just passed a resolution expressive of deep regret at the death of Mr. Charles Buxton, and of the high esteem in which they held him.

"A family of burglars" was brought before the Brentford magistrates on Saturday charged with a robbery in the neighbourhood. The prisoners were remanded.

It is understood that an amalgamation is being negotiated between the Midland and the Manchester, Sheffield, and Lincolnshire Railway Companies.

Mr. Sheriff Truscott was on Saturday elected without opposition to succeed Sir R. W. Carden as Alderman of the Ward of Dowgate, Sir Robert having moved to that of Bridge Without, in succession to the late Sir F. G. Moon.

Mr. Odger explains that when at Leicester he said that he and his friends would not allow the Prince of Wales to ascend the throne, he added "without a protest from us," but that his enemies omitted those words from the telegram.

The London and North-Western Railway have granted nine hours per day to their workmen employed in the locomotive department at Crewe. The concession, which commences on the 1st of January next, will affect over 5,000 men. The work will cease at half-past five o'clock on five days in the week, and at noon on Saturdays.

Mr. George Powell, of Nanteos, Cardiganshire, has presented a valuable collection of paintings and other works to the town of Aberystwith. A meeting of ratepayers is to be held to consider the propriety of adopting the Public Libraries and Museums Act.

At the opening meeting for the winter session of the Royal Geographical Society, on Monday night, it was mentioned that Her Majesty has granted 300*l.* to Dr. Livingstone's children. No direct intelligence of the great traveller has recently reached Zanzibar.

At Bolton on Saturday a great trade-union demonstration took place. Several thousand persons employed in the coal, iron, cotton, building, and other trades, marched through the town, and subsequently passed resolutions against the coercion clauses in the Trades Acts, and called upon Government for their repeal.

The Midland and Glasgow and South-Western directors have agreed to apply to Parliament in the ensuing session for an act to authorise an amalgamation of their two companies, on terms which secure equal dividends from and after the opening of the Settle and Carlisle line.

At the West Bromwich police-court on Saturday Mr. William Luther Leeman, who was stated to be the son of the member for York, and an undergraduate of Oxford, was again brought up on the charge of fraudulently obtaining postage-stamps and photographs by inserting an advertisement in the papers, applying for the services of a governess at the salary of 100 guineas per annum and travelling expenses. To this advertisement between 300 and 400 answers were received at the Smethwick Post-office. The defendant's solicitor said his client had been guilty of a very foolish act, but it was preposterous to suppose that any criminal offence had been committed, for he held in his hand a number of unpublished manuscripts plainly showing that it was Leeman's intention to obtain materials for a novel. He intended getting the "character" of a governess from the letters he had received. The defendant, however, deeply regretted the step he had taken, and was very sorry if he had caused any feeling of pain to the young ladies who had answered the advertisement. He was willing and anxious to apologise to them for what he had done. The magistrates considered the defendant had been guilty of an extremely foolish and indiscreet act, but thought there was no intention on his part to commit the serious offence of which he stood accused. It was arranged that the whole of the letters in the possession of the police should be returned to the several applicants, accompanied with an apology. The case was then dismissed.

MARK LANE, THIS DAY.

Owing to the warmer temperature, the grain trade exhibited less firmness, and the tendency of prices, on the whole, was unfavourable. The supplies of English wheat were short, while the arrivals from abroad were liberal. Transactions were restricted, but prices were without appreciable variation from Monday last. Barley changed hands slowly on former terms. Malt was dull, at late rates. There were good supplies of oats on sale.

MACAULAY'S NEW ZEALANDER AGAIN.—A statement by Mrs. Ross-Church (Florence Marryat), in a recent number of the *Athenaeum*, in which she claims for her father, Captain Marryat, the honour of having originated the idea of the *New Zealander*, in his novel of "Frank Mildmay," has this week provoked a number of persons to put forward similar claims on behalf of other writers. Mr. J. W. White quotes Kirke White as a prior claimant; Eleanora L. Hervey, the poetess, and Mr. Newton Crosland, award the honour to Mrs. Barbauld; another correspondent points out that the idea occurred to Shelley; while Mr. T. M'Garth says "it is well-known that Volney, in his 'Ruins of Empires,' originated this idea."

BANQUET to MR. MIALL, M.P.

A BANQUET to EDWARD MIALL, Esq., M.P., will be held in the NEW TOWN HALL, NEWCASTLE-ON-TYNE, on THURSDAY, November 23, 1871, at Five o'clock.

ALDERMAN COWEN, M.P., will preside.
 Alfred Illingworth, Esq., M.P., John Caudlish, Esq., M.P., E. T. Gourlay, Esq., M.P., J. Carvell Williams, Esq., and other Gentlemen will take part in the proceedings.

Tickets (not to include wine, &c.): Single, 6s. 6d.; Double, to admit a lady and gentleman, 10s. 6d.; may be obtained in Newcastle: at the "Chronicle" Office; of Mr. Bradburn and Mr. Hensell, Clayton-street, Gateshead; Mr. Wm. Hedley, Bottle Bank, Sunderland; Mrs. Williams, "Times" Office, and Mr. W. H. Hills, High-street, North Shields; Mr. Robert Forth, South Shields; Mr. Alderman James; and also of the Secretaries daily, from One to Two o'clock, at the Committee Room, Mechanics' Institute, Newcastle.

H. T. ROBJOHNS, B.A.,
 JAS. MCKENDRICK, Hon. Secs.
 SAMUEL TOMKINS,

GENERAL CONFERENCE OF NONCONFORMISTS.

In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committees, a general CONFERENCE of NONCONFORMISTS will be held in MANCHESTER, on the 13th and 14th DECEMBER next, to consider "The Educational Policy of the Government, the general relations of Nonconformists to the Liberal Party, and the necessity of organising the political power of Nonconformists throughout the kingdom, for the promotion and defence of the principles of Religious Equality."

The Conference will be composed of Delegates from Nonconformist Congregations. Delegates from Local Nonconformist Committees, Delegates from any Nonconformist Organisation, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), Delegates from Nonconformist Meetings called for the purpose of supporting the aims of the Conference, and individuals whose presence the Committee may deem desirable.

Names and addresses of Delegates and all other communications to be forwarded to Mr. Jameson, 63, Brown-street, Manchester.

As far as possible, accommodation will be provided for friends from a distance.

ALEX. THOMSON, M.A.	Hon. Secs. of
JOS. CORBETT,	Manchester Com.
R. W. DALE, M.A.	Hon. Secs. of
H. W. CROSSKEY, F.G.S.	Birmingham Com.
J. J. STITT, J.P.	Hon. Secs. of
WM. CROSFIELD, J.P.	Liverpool Com.

TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied, post free, at

ONE GUINEA PER ANNUM,

instead of £1 3s. 10d., to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance. Any friends who desire to avail themselves of this arrangement, are requested to forward their subscriptions now or at any time up to the 15th of January, 1872.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line	A Shilling.
Each additional Line	Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.

An extra charge of 2s. 6d. for every ten lines or under.

Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"A Cambridge Undergraduate."—Next week.

The Nonconformist.

WEDNESDAY, NOVEMBER 15, 1871.

SUMMARY.

ON Sunday last there were great rejoicings in Cork, Limerick, Waterford, and other places. Bands paraded the streets, and bonfires were lit on the surrounding hills. The object of these demonstrations was not to celebrate any national event or Home Rule triumph, but the acquittal of a man charged with the assassination of a police officer! Whether the jury who adjudged Kelly not guilty of the murder of Head-Constable Talbot were influenced by the allegations made of unskilful treatment of the victim in searching for the fatal bullet, or by fear of mob vengeance, their verdict has had the same effect upon the Fenian sympathisers. In the towns referred to, Kelly was honoured as a patriot, and in Limerick one of them gave practical effect to the popular feeling by

attempting to kill a retired sub-inspector of constabulary by firing at him through his own parlour window. Such evidence of a lawless and bloodthirsty spirit, however deplorable, will at least have the effect of drawing off from the Home Rule movement all who value order and genuine freedom in Ireland. The decision of the jury is, to some extent, counterbalanced by the action of the judges, who have sentenced Mr. Pigott to four months' imprisonment for a scandalous article in the *Irishman* expressing open approval of Talbot's assassination, and trying to intimidate the jurors. With all these melancholy proofs of debased public sentiment, we yet find Mr. Chichester Fortescue—who ought to be a competent witness in the case—declaring the other day at Bristol his belief that there is more prosperity, less disturbance and crime in Ireland at this moment than at any previous period of her history, and that the great measures of the last two years are bearing—not rapidly, not as if by magic, but steadily and reasonably—the fruits which all reasonable men have expected.

The Guildhall banquet on Lord Mayor's Day was hardly so interesting as had been expected. The company assembled appear to have been singularly inattentive to the speeches delivered, even by Cabinet Ministers, if not disorderly in their behaviour; and the announcement made by Mr. Goschen that Government were about to appoint a Royal Commission, with Lord Lawrence (the present Chairman of the London School Board) at its head, to inquire into the loss of the *Megara*, was hardly heard by the assembled company. Mr. Gladstone confined his remarks almost entirely to foreign affairs. We have (he said) no quarrel, no feud or controversy, with any nation on the wide surface of the globe. Critics who seem to entertain the idea that we must always be quarrelling, fighting, or preparing for war, are disgusted at the optimistic views of the Premier, and at his statement that while we do justice to ourselves and to others, our insular position ought to enable us to look with something like impartiality upon the dissensions that may arise among other nations. Mr. Gladstone referred emphatically to the Treaty of Washington as an important experiment in the way of substituting arbitration for war in international disputes. "The vision," he said, "may be too bright and too happy to be capable of being realised in this wayward and chequered world in which we live; but it is an experiment worth the trial, at any rate, whether it is possible to bring the conflicts of opinion between nations to the adjudication of a tribunal of reason, instead of to the bloody arbitrement of arms." These enlightened remarks will afford great encouragement to Mr. Richard, M.P., in urging upon Parliament next session his proposed resolution on international arbitration. The hon. member will be able to claim the support of the Prime Minister for the principle, if not the details, of his philanthropic motion.

The contest for the representation of Plymouth, which will probably last another week, will fairly test the extent of genuine Liberal sentiment in that western borough. The popular candidate is Mr. Alfred Rooker, whose reforming programme will satisfy the advanced members of his party, and who has for many years worked for the social, moral, and religious elevation of the population among whom he resides. He will receive the cordial support of the Permissive Bill advocates and of the Wesleyan Methodists. His opponent, Mr. Bates, is a Liverpool shipowner, who charges Mr. Gladstone with giving a great impetus to "Communist principles," and around whom the liquor-sellers rally as one man "in the interests of the trade." The Liberals of Plymouth have the best possible candidate to fight with, and should they be united, there can be no doubt of their success in the polling-booth, unless corrupt practices should be resorted to on the other side.

The court-martial at Portsmouth into the loss of the *Megara* has been proceeding during the week, and is not yet closed. The interest in the proceedings is somewhat diminished by the more searching investigation which is to take place by Royal Commission. The escape of the crew of this doomed ship was indeed a marvel, for when the leak was discovered she was 1,500 miles from land, and when examined at St. Paul, where she was run ashore, it was found that her plates were honeycombed. Yet it appears that the *Megara* was refitted in 1865 at a cost of 20,000*l.*, and in 1870 she was reported ready for one year's service at any moment, and Sir Spencer Robinson ordered her to be kept ready for use as a troopship. We may trust to Lord Lawrence to bring out the whole truth relative to the ill-fated ship.

The retirement of Count Beust, Arch-Chancellor and Minister of Foreign Affairs in Austria, though due rather to personal than public

reasons, is a very grave event. It arose out of the difficulties occasioned by the existence of the separate Austrian Ministry, independent of the Imperial officials—Herr Hohenwart having induced his master to recognise the public rights of Bohemia without the knowledge of the Count. His Majesty was seriously compromised by promises which could not be realised without danger to the State, and the watchful feudalists and Ultramontanes found it easy to make Count Beust a scapegoat. The Emperor parts with his most efficient councillor in a cordial letter, praising his five years' disinterested services to the State, and has honoured him with a personal visit. Though Count Andrassy, who succeeds Count Beust, holds the same political views, the Austrian Germans are much concerned at his retirement, and many of the large towns have hastened to confer upon him their citizenship. Count Beust comes to London; but it will not probably be long before he is recalled, with increased moral influence, to resume his former position.

In a few weeks the Italian Parliament will meet for the first time in Rome, and Victor Emmanuel takes up his residence in the Eternal City. We are told that in prospect of this event the Pope has notified his intention to leave Rome and seek an asylum in France, and that the French Government have placed the Château of Pau at his disposal. We greatly doubt if the announcement is more than a threat intended to frighten the Government of Italy. Pius IX. has more than once avowed his resolution to end his days at the Vatican, and whatever his Jesuit advisers may decide, His Holiness knows too well how much he would lose materially and in prestige by quitting Italy.

THE REVOLUTION OF GOOD-WILL.

MR. SCOTT RUSSELL has returned from Vienna, and has lost no time since his arrival at Sydenham in completing the disclosure to the public of the facts which relate to the "New Social Movement." In a written statement which he has addressed to the members of "the Councils of Statesmen and Workmen," he has given "a simple history of the origin and progress of the movement, and a statement of the circumstances and aims of its initiation." It was never in any sense a conspiracy, a plot, or a plan; but one of the chief causes from which it proceeded was the utter disbelief of those who took part in it, "in the wisdom, patriotism, or statesmanship of mere political parties." Twenty years ago, the late Prince Consort, in a conversation on other matters with Mr. Scott Russell, excited his astonishment by informing him that "the masters, foremen, and working men of certain countries of the continent were much better educated, and their interests much better cared for, by their Governments than our own," and, furnished with introductions by the Prince, Mr. Russell was able to study "all that wonderful organisation for the culture and discipline of the people which in the case of the Prussian nation has since produced such results." The late social troubles in France awakened in him the conviction that "the social relations between the different classes of society in England are too intolerable to last long, and at the end of six months' inquiry into the disease, he could discover but two cures for it—revolution by force and revolution by good-will."

A simple incident opened the way for a written communication of Mr. Scott Russell's thoughts on this subject to a member of the Upper House, which communication he has set forth at length in his statement to the Councils of Statesmen and Workmen. The pith of this letter is contained in its closing sentence, "My personal opinion is that an intimate union of the working men of England with a self-denying, hard-working, patriotic aristocracy could successfully root out of England the terrible germs of political anarchy and social degradation which are now spreading social disease throughout the community." His lordship assented to these views, and offered his co-operation. A month later the first meeting of representative working men took place, and assumed the responsibility of accepting formally the seven points to which we shall presently refer, and afterwards authorised Mr. Scott Russell to place the matter in the hands of such a legislative council as he should find able and willing to undertake the task. His first negotiation through the nobleman already alluded to, "of a distinguished Whig family," fell to the ground. His second, with a Conservative ex-Cabinet Minister, was more successful, and with its practical results the public is familiar. On the 28th of September last the Council of Working Men was finally completed and permanently organised for the purpose of preparing the measures for carrying out the seven points

"in order to be laid before the recently-formed council of legislators in sufficient time previous to the next session of Parliament to enable this council of legislators to undertake the preparation of such Acts of Parliament as they should think fit to introduce." Mr. Scott Russell then left England for Vienna—a confidential communication was prematurely revealed—and the end, as most people thought, but not as Mr. Scott Russell thinks, was a *fiasco*.

Let us now look at the seven points which the philanthropic intermediary of this "new social movement" thinks may be, and ought to be, reduced to legislative shape—or, more properly speaking, the wants which it would have been the business of his council of legislators to meet by Parliamentary provision. 1. The want of family homes, clean, wholesome and decent, out in pure air and sunshine. 2. The want of an organised supply of wholesome, nutritious, cheap food. 3. The want of leisure for the duties and recreations of family life, for instruction, and for social duties. 4. The want of organised local government to secure the well-being of the inhabitants of villages, towns, counties, and cities. 5. The want of systematic, organised teaching to every skilled workman of the scientific principles and most improved practice of his trade. 6. The want of public parks, buildings, and institutions for innocent, instructive, and improving recreation. 7. The want of the adequate organisation of the public service for the common good. There are very few persons in England, we apprehend, who would deny that the foregoing are real evils, or that, in one or other of the enumerated forms, they beset a large majority of the working men of this country, and almost the entire proletariat class, especially in the metropolis. Some of the wants referred to, moreover, may be, and to a certain extent have been, diminished by legislation, Parliamentary or municipal. There is, however, a strangely communistic air about this statement of the working men's wants. We are not altogether surprised that Mr. Russell should have felt the expediency of excluding from his scheme representatives of "the wealthy middle and mercantile classes, of which he finds that the skilled workmen regard themselves" as the tools and victims. Cheap houses in the sunshine, cheap, wholesome, and nutritious food, short hours of labour, pleasant and accessible places of recreation, are very desirable things—but are they such things as law can command for those who are unhappily without them? There can be no doubt as to who would have in this case to pay for them in the main. That Parliament should keep these ends in view in its course of legislation, we are among the last to deny. That it has been inconsiderate in some of these matters, we are compelled to admit. But that the Legislature should take upon itself the paternal duty of providing all these things for the people would be as futile an undertaking as it would be disastrous.

There are many ways, unquestionably, in which the Imperial Legislature could facilitate these desirable results. There are some obstructions to their realisation which it has removed, and which it may yet remove. But, after all, much misery may be obviated, much degradation escaped, much comfort may be obtained, by the working men themselves, if they can bring themselves to exercise the virtue of self-denial. We should be reluctant indeed to cast a stone at them. But when it is proposed to call upon Parliament to house them more decently, to feed them better, and to teach them their trades at the public expense, it is impossible for us to forget that much of the necessity for doing these things for them, instead of helping them to do them for themselves, arises out of their drinking habits, and would be easily done away with if they could but control their passion for intoxicating beverages. It is difficult to raise up those who make no effort to raise themselves. We make allowance for their temptations. We would try by all rational means to lessen them. But it is quite useless, in any discussion of the legislative measures they call for in their own behalf, to ignore the fact that the workmen of this country, with numerous honourable exceptions, of course, spend an inordinate proportion of their wages in liquor, and that, whilst that habit overpowers them, no laws can make their condition what it should be.

MR. BASS ON BEER.

THERE are few inhabitants of this planet whose names are better known to the rest of mankind than that of Mr. Bass. Even in heathen countries, where men cannot read, where the names of Mr. Gladstone and of M. Thiers are unknown, the thought of Mr. Bass has been popularised by that red triangle depicted as a trade mark on the casks and bottles

of his bitter ale. Men can ask for "Bass" when they can speak no other English word. An interest attaches to the opinions of every man who has thus achieved a world-wide fame, and specially on any subject to which he consecrates all the force of his mind. Last Wednesday night in Derby the Licensed Victuallers in dinner party assembled, may be said to have exploded in wrathful indignation against the now popular project of further regulating their trade. Mr. Bass in particular, as chairman, went up in a perfect geyser of bitter eloquence against the weak-witted archbishops, deans, and lay enthusiasts who have bound themselves by a vow to interfere with his industry. In the spirit of another Potentate, who addressed his followers prostrate on the fiery flood, he cries aloud to the principalities and powers who lie floating "many a rood" upon the alcoholic sea, "Awake! Arise! or be for ever fallen!"

The licensed victuallers had during the past year gone through arduous trials; attacks had been made upon their rights and properties which, so far as his experience went, were certainly without precedent. They had manfully resisted, as far as lay in their power, these attacks, and with the assistance of friends who would never be parties to injustice, their efforts had not been altogether without success. They had been libelled and misrepresented; yet they pursued a calling the most ancient in the world—(Hear, hear)—a calling as honourable as that followed by any man.

Now, for ourselves, we have not a word to say against the occupation of a victualler. The highest of all influences that ever benefited the world saw the light on the premises of an innkeeper, and He who was born in the stable of the Khan at Bethlehem introduces into one of the best known parables of the Gospel another innkeeper as the useful associate of the good Samaritan in an act of beneficence to a wounded Jew. As long as there are travellers to be entertained, as long as there are working men to be provided with food and shelter for their dinner-hour when absent from their homes, as long as there is a need felt by poor persons, whose dwelling consists only of a bed-room, to find some place of meeting, a sort of parlour where they may obtain society by day or night, so long there will be a necessity for the occupation of innkeepers throughout the world; and no doubt even in a future better state of mankind that occupation will not be abolished, but will share with other lawful callings the elevating influence of the time. We will not therefore cast any unjust reflections upon the trade of the licensed victuallers. But it is quite another thing to undertake to defend the present extension of that trade in England. There are not less than 150,000 persons engaged in the retail sale of drink, and it is not necessary to allege statistics to prove that this number is greatly in excess of the real needs of the people. Mr. Henley, in the recent discussion on Sir Selwyn Ebbatson's successful bill for abolishing the independent power of the Excise to license beershops, maintained that there was no reason to think that drunkenness had increased in comparison with the increase of the population. We are not prepared to dispute this; but we do dispute his position that police statistics are to be confounded with moral statistics. A man must be excessively drunk before he falls into the hands of the police; but when you have enumerated all those drunkards who have performed criminal acts, you have still taken no note of the intemperance which prevails throughout society without taking the form of absolute crime—that intemperance which muddles the brain, disturbs the equilibrium of man's judgment, hardens the heart, unduly absorbs the earnings of industry, poisons the temper, renders home wretched, and after doing its worst to destroy the value of the present life, closes the gates of heaven against the departing soul. We fear that this sort of intemperance is not on the decline anywhere, and especially among the lower classes of the people, and it is against this growing evil that restrictive legislation is invoked.

The misfortune has hitherto been that the agitation against the liquor traffic has fallen into the hands of total abstinens alone. While rendering all honour to the motive and the self-denying philanthropy of this party, it seems impossible to expect that all England will submit itself to the government of their section. What has been long required is an association composed both of total abstinens and moderate consumers of alcoholic drinks, who should unite together on the ground of a common desire to diminish the temptations to intemperance by diminishing the number of the places open for the sale of liquor. There are, indeed, some extravagant teetotallers who hold that there is no such thing as temperance in the form of moderation; that what we call temperance is in truth intemperance. With such reasoners it is impossible to argue. But the main hope of improvement lies in combining the efforts of total abstinens who possess com-

mon sense with those of all other men hostile to drunkenness, in some agitation which, while it may organise and express the opinion of the country, shall suggest to the legislature means of dealing, at once equitably and decisively, with the interests of the licensed victuallers. Such a combination we seem to possess in the National Association, which purposes to hold a conference next week in the Social Science Rooms in the Adelphi, for discussing the bill to be proposed in the approaching session of Parliament. We are glad to observe that Mr. Bass, whose good sense and good feeling must not be altogether estimated by the exordium of his oration on the blessings of beer, indicates in his peroration some disposition to meet the National Association in one of its principal provisions. He will not probably agree to the fundamental condition of the society, that on which its leading promoters, Mr. Ellison, Mr. Thomas Hughes, and Mr. Selwyn, Sir Harcourt Johnstone, and Sir Robert Anstruther, lay the chief stress, namely, that the licensing authority for each district shall be lodged altogether in local boards, to be elected by the ratepayers. But it is clear that Mr. Bass and his fellow-sufferers are willing to embrace the offer of compensation for suppressed houses by a licence rent to be levied on those which remain. This is the proposal of the National Association, and it is obvious that the result will be to increase the value of the remaining property invested in the business, a result probably in accordance with the prediction that only the more respectable class of landlords will continue in the trade. Few things are of more importance in the contemplated reform than to secure the responsibility of the innkeepers. As the parson is the chief element in the Church, and the schoolmaster in the school, so the holder of the public-house or beershop forms the general character of his constituency. A respectable man will draw around him comparatively respectable customers. A thorough-paced rowdy will gather rowdies, thieves, and drunkards around him. The gradual extinction of the beershops and lower class of public-houses will consign the trade into the hands of men who have a character to lose. In the direction then of compensation of licensed victuallers, we find a solid security against the wholesale confiscation which has been feared by lawyers and by the liquor-trade. The compensation of beershop-keepers is quite another question, and Mr. Bass on second thoughts will not demean himself by advocating their claims. If he should do so, or should repeat his offensive exhortations to old men to drink twice as much as they do at present, it is likely that the public will proceed to the work of legislation with a less tender regard for the interests of an occupation, which however "ancient," and however "respectable," is distinctly attended by dangers to the Commonwealth, and they are dangers against which only the strong hand of law is competent to guard the people. We shall be the last to maintain that legislation can accomplish the work of moral reformation which must be the effect of moral agencies, but it is clear that a case exists for the resolute regulation of a traffic which has more than anything else to do with waste, crime, lunacy, and pauperism.

THE FALL OF THE NEW YORK RING.

CORRUPTION in the United States has been dealt a more staggering blow by the result of what, in that country, are called the "Fall Elections," than by all the exposures of the malpractices of the Tammany Ring which have ever been made. There was reason to fear that corruption had so largely eaten into the heart of New York society, that whatever iniquities the Committee of Seventy might drag to light, the mob of rowdies and of servile dependants of the Ring, who swarm at every election, would prove too strong for the reform party. Having everything at stake, it was certain that they would follow their leaders and make a last effort to save them from the consequences of their evil deeds. The battle has now been fought; and the result of it is that the Tammany candidates for the city offices have been rejected by a majority of twenty-five thousand. Their defeat is so decisive that it can only be accounted for on the assumption that the Democratic party in the Empire City has been completely broken up. At an early period of the agitation it became evident that the German Democrats had no desire to be dragged through the mire by the wire-pullers of Tammany Hall. Their fellow countrymen of the Republican party wisely addressed a special appeal to them, in which they were reminded that the questions at issue arose immeasurably above the interests of any one party; and that if the whole Teutonic population of New York did not combine to rid the

city of the scandal which weighed upon it, the greatest discredit would be brought upon the cause of democracy throughout the world. This appeal touched the pride of the German race, and to their influence, combined with that of a majority of native-born American citizens, the satisfactory issue of the elections is largely due.

With one notable exception, the State elections have been equally successful. The Republicans have secured a majority in the State Legislature; and although the Democrats are still powerful in that body, it is gratifying to learn that the candidates of the Tammany wing of the party have very generally come to grief. It is perhaps necessary to remark that, for a long time past, a section of the Democratic party has repudiated the action of the Tammany Ring; and that last year General MacMahon, formerly American Minister in Paraguay, was run by the anti-corruption Democrats against the nominees of the head-quarters of New York rowdyism. He was defeated, as it was officially announced, by a majority of five thousand; but recent disclosures have established the fact that the returns were shamefully tampered with and his election fraudulently turned into a defeat. It may therefore be fairly assumed that the party favourable to a complete purification of the politics of both the city and the State, will be able to accomplish its object without compromise, and, in fact with that thoroughness which alone can deal effectually with the hydra-headed evil. It must be remembered that the taint of corruption rests alike upon the legislature of the State of New York and upon the municipality of the city of that name. The infamous practice of "lobbying," which is the euphemism for every species of bribery, has reached its utmost point of Satanic development in the Legislature; and therefore until the affairs of that body are controlled by men of unimpeachable integrity and patriotism, the complete cure of the malady is impossible. The fact that Mr. Tweed, against whom the greatest charges of malversation are preferred, has been elected State Senator by a majority of thirteen thousand, proves that the Committee of Seventy, and all other honest men, have a gigantic work to perform before the Augean Stable is fully cleansed and public opinion entirely lifted out of the immoral depths into which it has sunk. O'Donovan Rossa, the Fenian leader, who has in his time played many strange parts, was called upon to play the very strange one of opponent to Mr. Tweed. The idea of the reform party was that Rossa would catch the Irish vote. He, however, did nothing of the kind; for the great bulk of the Irish, true to the unfortunate rôle which they have so long played on the American continent, voted for the leader of the Ring, perhaps imagining that a man who is threatened with a prison is as good as a man who has been in one. To no other party could O'Donovan Rossa prove acceptable, and if he failed to secure the support of his own countrymen, whose cause he is supposed to have served as a conspirator, a prisoner, and an exile, it was not likely that he would conciliate the good will of people in America who see in him only a sample of that disagreeable commodity of which Great Britain has given the Western hemisphere more than enough. His candidature was probably a mistake in tactics; indeed, the result must show that it has been one—although we would fain hope that Mr. Tweed will gain nothing by his temporary restoration to the Senate of the State, whose good name he has done so much to tarnish, and to make a bye-word among civilised communities.

The revelations of civic rule under Tweed, Mayor Hall, Conolly, Sweeny, and their confederates, are hardly yet complete; but the latest facts disclosed are of a character to fill Old World politicians and administrators with a feeling of wonder which they have seldom experienced. For example, the total charges for building and furnishing the County Court House were upwards of eight millions of dollars. For "saves" alone four hundred and eighty-two thousand dollars are charged; while the estimated value is only sixty-three thousand dollars. The furniture account makes a total of nearly three millions of dollars; whereas the value, according to the Committee of Investigation, is only three hundred thousand dollars. There is an item of close upon two millions of dollars for "plastering," whereas the work is believed to have cost only seventy thousand dollars. We might continue these unsavoury details of fraud and malversation; but enough has been said to show that the original accusations are amply justified by the fruits of the later inquiries, and that justice will not be done unless the criminals are punished for their crimes and compelled to disgorge their plunder. It is alleged that huge sums were paid over to Tweed and appropriated

by him to his own purposes. Particulars are given; but we will say no more about them until the charges against him are investigated before a legal tribunal.

The past cannot be undone or atoned for, except in so far as it may be practicable to bring the chief delinquents to justice. But the recent elections give a good hope for the future of New York. Even if justice miscarries, and the inhabitants of the city are compelled to bear the full weight of that burden of debt with which they have permitted the arrant rogues of the Ring to load them, there is reason to anticipate that a permanent revolution in the government both of the city and of the State has been effected. If this promise holds good, Mr. Lowe will never again be able to give point to a reactionary speech by quoting the example of the great American city, and the champions of bureaucracy will no more be in a position to point to the Legislature of the greatest State in the Union as a proof of the latent corruption of popular self-government.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE ARISTOCRATIC CHURCH.

Sydney Smith defines the Roman Ritual as consisting of "posture and imposture, flexions and genuflexions, bowing to the right, courtseying to the left, and an immense amount of man-millinery." This is severe but true. Yet I have seen at St. Alban's in Holborn and at some very High Churches in America, more ecclesiastical antics than in the largest Catholic Cathedrals on the Continent of Europe. The "priests of the Anglican Church" are as extreme in their performances in the United States as elsewhere.

If anyone doubts that the spirit of an aristocracy exists in the Model Republic, let him spend an hour or two with a Ritualistic priest, and he will alter his views. I fondly hoped that in America I should find all Christian denominations dwelling together in unity. Not so. The priest in holy orders has no recognition for the Congregational, Baptist, Presbyterian or Methodist brother, whose orders are invalid. Said an Episcopal minister to a Baptist preacher whom I knew—"You see I shall always be glad to meet you as a friend, though I cannot acknowledge you as a clergyman!" These men were working shoulder to shoulder in a good cause, but not even that association could extinguish priestly assumption. I have heard even Low Churchmen remark that "Mr. Ward Beecher was a good but misguided man." Mark the Mr. Mr. Beecher cannot even in courtesy be styled *Reverend*! Of course the great orator of Plymouth Church would not care a straw for any title whatever, but inasmuch as society has accepted "reverend" as a convenient distinction for the clerical profession, it is evident that the Church of Sir Roundell Palmer and Mr. Matthew Arnold, with all its "sweetness and light," does not teach politeness, or its high priests would scarcely sneer at a brother clergyman by calling him "plain Mister." By the way, Mr. Spurgeon's assumption of the title of "pastor" is not favourably regarded here. It is thought that there is more affectation about the adoption of a singular designation than in using a merely conventional one. Surely "reverend" is scarcely more or less than a synonym for "pastor," and in these days, when even Quakers have discarded singularity, Mr. Spurgeon must not be surprised if his "change of name" is sometimes looked upon as an exhibition of the pride of being singular and original. Understand me to be expressing opinions which I often hear uttered on this matter.

Returning to the "Protestant Episcopal Church of America." I find it a decidedly aristocratic Church. Its ministers, as a rule, believe in "apostolic succession" more devoutly than Dr. Pusey, whose condescension in addressing the Wesleyan Conference they would view with condemnation. Never shall I forget the holy horror of a distinguished clergyman, who was telling me that schism from the days of the Donatists downwards had always been punished in the long run, and that the successors of the apostles were the only authorised teachers of Divine truth, when I told him that I had my doubts about Archbishop Parker! What! disbelieve in the regularity of the succession? Awful! He solemnly assured me the succession was all right, and he evidently thought so. The Episcopalians among the laity are just as sectarian and bigoted as the priests. They regard themselves as "the salt of the earth," and looked upon "schismatics" superciliously. The tendency of all this was shown lately when the *Church Weekly* spoke of the Bishop of New Hamp-

shire as "his lordship." I honestly believe there are as many people in this country who would, if they dared, reverence an aristocracy as there are lovers of titles in England. The hardest thing in the world is to convince an American that the great body of Englishmen trouble themselves very little in society about the harmless and inoffensive gentlemen who sit in the House of Lords. I hear more about "English lords" here than I ever did at home. I find, too, among certain classes greater respect for the peerage than I have been accustomed to. Many Americans would say this is impossible, simply because "one-half the world knows nothing of what the other half thinks, or is doing," a *maxim* far truer here in "this great country" than in our own "tight little island." I describe phases of American society as I have myself found them, and I am quite aware that it would be wrong to generalise on sectional facts.

The Episcopal Church has lately held its General Convention in Baltimore. Bishop Selwyn, of Lichfield, was present, and received a hearty welcome. At this convention a committee of bishops presented a report on Ritualism, which is deserving of attention. I extract the following:—

The committee report the following as matters upon which they respectfully recommend legislation. They recommend that certain acts in the administration of the Holy Communion and on other occasions of public worship, hereinafter enumerated, be prohibited by canon, to wit:—

- 1st. The use of incense.
- 2nd. Retaining a crucifix in any part of the church.
- 3rd. Carrying a cross in procession.
- 4th. The use of lights on or about the Holy Table, except when necessary.
- 5th. The elevation of the elements in the Holy Communion in such a manner as to expose them to the view of the people as objects toward which adoration is to be made in or after the prayer of consecration, or in the act of administering them, or in conveying them to or from the communicants.
- 6th. The mixing of water with wine as a part of the service, or in the presence of the congregation.
7. The washing of the priest's hands or ablution of the vessels in the presence of the congregation.
- 8th. Bowing, crossing, genuflexions, prostrations, reverences, bowing down upon or kissing the Holy Table, and kneeling, except as allowed, provided for or directed by canon; it being provided that reverence at mention of the name of the Lord Jesus, is not intended to be disallowed; and it being further provided that private personal devotion, before or after official ministrations, is not to be understood to include or justify any of the acts prohibited.
- 9th. The celebration of the Holy Communion by any bishop or priest when no person receives with him.
- 10th. Employing or permitting any person or persons, not in holy orders, to assist or minister in any part of the order for the administration of the Holy Communion.
- 11th. Using at any administration of the Holy Communion any prayers, collects, gospels, or epistles other than those provided in the Book of Common Prayer, under XIV. of Canon 13, of Title 1, of the Digest.

They further recommend here:—

- 1st. That no rector of a parish, or other minister, shall be allowed to introduce choral service without a consenting vote of the vestry, or contrary to the prohibition of the bishop.
- 2nd. That no surpliced choir shall be employed, except under some limitations. When such choirs are employed, the only addition to their ordinary attire shall be a surplice reaching to the ankles.
- 3rd. That no church shall be allowed to be so arranged as to prevent the minister from officiating at the right end of the Holy Table. [It is to be noticed that a credence table is lawful.]

The committee also recommended stringent legislation against the use of vestments. The strongly Low-Church character of this report has excited great surprise. Among Low-Churchmen it was hailed with joy, while the Ritualists were anything but pleased with it. The result is, however, at present, *nil*. The House of Bishops and the House of Delegates appointed a joint committee to consider the question, and it is still a matter to be decided whether the Episcopal Church is to be truly Protestant or not. While, however, so many of the clergy believe in the worn-out and absurd superstition of "apostolic succession," the Church will remain as now, an aristocratic institution in a republican country.

NOTE.

The *New York Examiner and Chronicle*, a strong Baptist paper, has, in a leader, questioned two recent statements of mine (see *Nonconformist*, Aug. 30th). This paper thinks it unfair to speak of divorces as being easily obtained in the States simply because such is the case in Indiana and Connecticut. If need be, I could fill a whole number of the *Nonconformist* with samples of husband and wife desertion. An eminent judge informs me that this plea of simple desertion is sufficient to obtain a divorce in nearly every Northern and Western State in the Union. The editor of the *Examiner* would be more wisely employed in improving the laws of divorce existing under his own nose in New York State than in correcting purely imaginary mistakes on my part. The editor of a religious paper is scarcely likely to possess as much

knowledge of questions of this character as persons moving in more general society, and the *Examiner* had better study the subject thoroughly before attempting to lecture others on it.

The *Examiner* also gives a sort of denial to the newspaper extract I sent you respecting a fatal accident at an open-air baptism (immersion) in Kentucky, but will the *Examiner* deny that there are persons professing to be acquainted with the facts who assert that the newspaper account was correct? My authority was the *New York Tribune*, and upon the *Tribune* the wrath of the *Examiner* ought justly to fall, rather than upon me for simply copying what the *Tribune*, in common with many other papers, published. The *Examiner* recklessly asserts that the Swedish case of death from baptism is untrue. In reply, I will simply say that in December last two friends of mine from Sweden satisfied several Baptist friends in England that the facts were precisely as I stated them from information received in Sweden. It is not for me, who received my helpmeet from the Baptists, to say one word against their conscientious performance of what to them is a Christian duty. I am, however, much mistaken if intelligent immersionists will feel, like the *Examiner*, bound to endorse the fanaticism of every Baptist who may set himself in opposition to the laws of nature in the administration of immersion. The most conscientious Baptists would surely admit that there may be right and wrong ways even in immersing.

In the very same number of the *Examiner* and *Chronicle* in which the editor falls foul of me, I find a short paragraph, copied from some other American paper, which contains a gross libel on the Prince of Wales. If I am to be held responsible for the *New York Tribune*, I may just as fairly hold the *Examiner* responsible for this attack on the Heir Apparent. I would recommend the editor of that paper to read a certain parable about the mote and the beam.

SCOTLAND.

(From our own Correspondent.)

GLASGOW, November 13th, 1871.

The posture of ecclesiastical parties in Scotland is that of "masterly inactivity." It may be compared to a scrimmage on an ice-floe in which the parties have manœuvred each other into a dead-lock, and yet are together all in motion towards results which, in the nearer view, no man can tell, but which, in the remoter view, it needs no *Œdipus* to divine. It may further be compared to that equatorial "zone of calms," in which the mariner finds himself most, and in the worst sense, "at sea"; for the calms there, being caused by mutually counteracting air-currents, are treacherous, and on the slightest disturbance of the equilibrium, will break up into sudden hurricane. Once more, it may be compared to boys sparring together till their blood gets up, when they instinctively pause to see if it be in earnest, and to see where they are to expect, or where to deliver the next blow. Each of these similitudes has features of fitness peculiarly its own.

As regards the union question between the Free and the United Presbyterian Churches, the former body, in which alone the anti-union sentiment exists, has carried action up to the critical point at which one step more would lead to a new disruption. The union leaders, accordingly, have prudently called a halt, and while professing to keep steadily in view eventual incorporation with the United Presbyterians, they hang out in the meantime the flag of "Confederation." This is the dead-lock; and it is so far obstructive to voluntarism that it ties United Presbyterian hands to a degree that has long been painfully felt; and yet it may in effect prove so far promotive of it as to favour the spread of Voluntarism in the Free-Church ranks. This latter hope is rapidly acquiring consistency. Nowhere is the progress of sentiment more marked than in the extension throughout the Free Church of sound views in the direction of thoroughly unsectarian education and of Voluntarism itself.

Turning now to the Established Church and its Anti-Patronage movement, the condition of dead-lock is equally marked, and of much more ominous significance. That movement, which was to establish the Scottish Establishment for ever, and attract to it all the outlying Presbyterianism of the northern kingdom, went on swimmingly (as the Veto Act had done a quarter of a century before) so long as the arena of action was the Kirk itself and its General Assembly. So soon, however, as it began to take Parliamentary action, that moment (just as at the Disruption time) its troubles began. In the famous interview of the Assembly's Patronage deputation with Mr. Gladstone two or three years ago, in which the D.D.'s encountered a "heckling" they had not bargained for, the Anti-Patronage movement culminated—bestriding, Colossus-like, the question of a perfected State-Church and general Presbyterian comprehension, with one foot on the sublime, and the other on the

ridiculous. The looming crest of the Free Church and others on the watch recalled the Scottish Kirk to a discernment of the hard fact, that if she pressed her abolition of patronage claim, she would speedily find that she had other parties besides the Government to deal with who were prepared with counter claims. Not only the old Voluntaries, but the Free Church, would pounce upon her that moment, and raise the banner of prompt disestablishment and disendowment. Her leaders, accordingly, have called a halt. They are watching the Free Church, and the Free Church leaders are watching them; and in this posture of mutual vigilance there is of course a temporary and deceitful lull.

But what, the while, of the old Voluntaries of Scotland? Are they to stand by as cyphers for Free Church integers to substantiate when they see meet? Or are they to act? And if so, how? By a direct political agitation for the downfall of the Scottish Establishment? Not quite, for the present, there being too little wind to bag the sails; but at a recent conference in this city, of a private nature, the one feeling was that it was high time, as one present expressed himself, "to whistle for the wind." An organisation, accordingly, is in process to promote the disestablishment of the Kirk, and ripen sentiment thereto by facts, arguments, and statistics, and to co-operate with all similar action that may be taken in the sister kingdom. Of this, more anon.

The obstructive party in the Free Church has sustained a great loss in the death (on the 2nd inst.) of one of their stoutest and staunchest leaders, Dr. James Gibson, of Glasgow. He was in his seventy-second year; and though for some time his tottering gait betokened growing infirmity, his eye was not dimmed, nor his mental strength abated, and, as a recent Synod showed, he kept up fight to the last. He was an able and accomplished man. He had travelled in his youth; and he was appointed one of the Divinity professors in the Free Church College of Glasgow on its formation in 1856. Sturdy in controversy, and often anything but graceful in exchanging passes with an opponent, he combined with his strong convictions a genial spirit and genuine sympathies. He was a favourite with many of the students, for one of whom, a youth of promise, he got up 500*l.* to enable him to get to Madeira for the restoration of his health. His fellow leader and friend, Dr. Begg, of Edinburgh, in alluding to the event in his pulpit on Sunday week, was greatly overcome in his feelings, and is said to have been ill ever since. He too is an old man; and the few others of any note in their party of high-and-dry Calvinism and Ecclesiastical Compulsorism—the Woods, Millers, Forbeses, and the like—are also old men, and at a great remove in fighting power from Dr. Begg and his lamented friend. Though the party numbers a third of the Free Church, the weight and power of the body are almost all with the dominant portion. With few exceptions, including their stout lay chieftain, Mr. Kidston, of Ferniegar, Dr. Begg, who towers above them all, may now say, "I only am left." This bodes ill for their future, but augurs well for the general cause of ecclesiastical and political progress.

The Scottish Universities have just been opened for the Winter Semester. The six months from November to April, constitute their principal and proper session, though in some classes, chiefly medical, there is also a summer session of three months. At Edinburgh Professor Blackie, whom some one describes as the most picturesque man of the most picturesque city of the United Kingdom, characteristically, in his opening lecture, stood up for his beloved Greek as "the grandest of intellectual tools, and the richest of intellectual quarries," and as still, after 3,000 years, "alive and kicking." One of the oldest and most eminent of the Edinburgh savans, Dr. Christian, Professor of Materia Medica, was last week crowned with the honours of baronetcy, in the seventy-fifth year of his age, and the fortieth of his professorship. He was himself the son of an Edinburgh professor; and after graduating in his own University in 1819, he proceeded to London and Paris, and in the latter city gave himself specially to the study of poisons, under the celebrated toxicologist, Orfila. Of his many productions the most famous is his "Treatise on Poisons," which enjoys a European reputation as the standard work on that subject. His evidence was a prominent feature in Palmer's trial in 1856. A few years ago Oxford honoured with its high title of D.C.L.

The University of Glasgow was opened on Tuesday last week by Principal Barclay. An interesting meeting of the University Council was held a few days before, at which it was announced that the voluntary subscriptions by the citizens to the new University buildings and hospital on Gilmore-hill now exceeded 144,000*l.* The chief question before the council was that of bursaries, a privilege in which Glasgow has hitherto been of all Universities the poorest. It has some good exhibitions for the aspiring student on quitting his *Alma Mater*, but hardly any on entering, except presentation bursaries, which are of questionable advantage to their recipients. Aberdeen, on the other hand, has forty-four bursaries, of 35*l.* downward, to be competed for at the beginning of every session. This want in Glasgow is now in course of being supplied out of the same voluntary munificence which has already done so much for the University. At the recent Scott celebration, a fund was initiated for that purpose, and large sums are already pouring in. Principal Barclay suggested to the students that if each would collect one pound during the recess,

1,500*l.* would thus flow into the bursary fund every session; but if it should only reach 1,000*l.*, this would suffice to found one bursary a year.

The triennial fight for the Lord Rectorship of the Glasgow University is now in full blast. The Conservatives have set up Mr. Disraeli, the Liberals Mr. Ruskin. A third party, the Independent Club, have started the sensible principle of choosing a Lord Rector on the sole ground of literary eminence, politics apart. The realisation of this being yet in the future, they have meanwhile unanimously resolved to give their support to Mr. Ruskin, as best answering to their ideal. They, too, have started a small journal, entitled, the *University Independent*, of which the first number was issued a few days ago. It is spirited and well-written; and, among other facetiae, it has a letter from "Our special War Correspondent," who professes to chronicle the incidents of the impending rectorial conflict.

In connection with the preaching arrangements of this University, the Scottish Episcopal prelates have again made themselves famous. On entering the new college buildings last year, the Senatus, instead of continuing St. Paul's as their college church, set apart their own hall for religious services on Sunday afternoons, and, under a most liberal impulse, determined to invite to this duty preachers of different denominations. In now resuming these services, they invited Dr. Ewing, Bishop of Argyll and the Isles, to preach in the college chapel, with permission to use the Liturgy of his Church. His episcopal brother, Dr. Wilson, Bishop of Glasgow, has refused him permission, on the strength of Canon XIX., which says, Sect. 1, "No bishop or clergyman of one diocese shall interfere, either directly or indirectly, with the concerns of another diocese," as if the University chapel were one of these diocesan "concerns"; and which also says, Sect. 3, "No bishop of one diocese shall perform any episcopal functions in another diocese without the sanction of the bishop thereof"—as if preaching to a neutral University were an "episcopal function." No small correspondence and excitement has arisen over the incident. Meanwhile, Dr. Ewing has written to Dr. Caird, bowing to the claim of his brother bishop, but taking "a different view of their position," and adding, "But I shall not enlarge upon this subject here, but will hope to express myself more fully on the matter in a sermon which I hope to print and to dedicate to you, the Senatus, and the students of the University, ere long (with your permission), and which, under other circumstances (n.v.), I should have preached before you and them." Will Bishop Wilson include the press as well as the college chapel among "the concerns of his diocese"? Logically, he ought. If his "directly and indirectly" means anything, he ought to inhibit the printed far more than the spoken sermon, for it will command an audience ten or a hundredfold larger.

The Princess Louise and the Marquis of Lorne, on the first of this month, opened a bazaar in Glasgow, which commanded no small patronage, owing to the benevolent character of its object—sea-side homes for the humbler class of invalids. Of this movement Miss Beatrice Clugston has been the inspiring spirit and ministering angel. The bazaar was got up to wipe off a debt of some 6,000*l.* The marketable value of the contents was nearly 10,000*l.*; and of this the *employés* of the single firm of Messrs. John Elder and Co. (5,000 to 6,000 in number) contributed articles to the amount of about 1,000*l.* On the last day of the regular sale, the sum realised was between 8,000*l.* and 9,000*l.*—a result which has given universal satisfaction.

The Glasgow contribution to the Chicago relief fund is still in progress, and is at the present time close upon 10,000*l.*

SURGICAL AID FOR THE POOR.—The annual meeting of the Surgical Aid Society—the object of which is to supply the afflicted poor with surgical appliances too expensive for their means, but necessary to enable them to fulfil life's duties—was held at the Cannon-street Hotel on Monday, Mr. Roger Eykyn, M.P., in the chair. In urging the society's claims, the hon. chairman pointed out that since its foundation in 1862 it had given relief to 5,550 persons. Last year alone, 1,465 persons were helped. The committee commenced operations with an income of 241*l.*, which had risen in the past year to 1,825*l.* The report, read by the Secretary, was adopted on the motion of Mr. Bacon, seconded by the Rev. J. Colby, and cordial votes of thanks were passed to Mr. W. Gray, the treasurer, and Messrs. Allingham and Davy, the surgeons.

THE PERMISSIVE BILL.—The *Alliance News* states that before the opening of Parliament it is intended to hold a series of special demonstrations, in a number of the large centres of population, in support of the Permissive Prohibitory Liquor Bill and in aid of the 100,000*l.* Guarantee Fund. The first of these special meetings was held on Monday in the Town Hall, Newcastle, and was preceded by a conference of leading friends of the cause from the various towns in the north of England. On Tuesday, the 14th, a great meeting will be held in St. George's Hall, Bradford, to be preceded by a conference of leading friends of the county division. On Tuesday, the 21st, a similar gathering and conference will be held in the Town Hall, Birmingham. These meetings will be addressed by Sir Wilfrid Lawson, Bart., M.P., Mr. G. O. Trevelyan, M.P., and other members of Parliament and leading friends of the cause.

Literature.

PROFESSOR SEELEY'S "LIVY."*

There are few Latin authors which need to be edited with greater care or demand more varied attainments on the part of the editor than Livy. What with the doubt that hangs over some parts of the text, and the crabbed constructions which are frequently to be found in his pages, there is work enough for the scholar; but mere scholarship alone will not be sufficient to qualify a man to treat the questions which any one who undertakes to edit the great Roman historian must discuss. After determining what the text is—and in order to this he has first to decide, by comparison of the existing MSS. as to the text of the Nicomachean and others, and then to "recover from" the text of the archetype the original text of "Livy"; and after eliciting the meaning of the text itself, he has then to pronounce on its historical value. We are far removed from the days when Hook made the narrative of Livy the basis for his history of the early days of the city, when boys were taught to repeat the names of the seven kings as though they were as really historic characters as the Four Georges, and when, though it might be felt that the old stories of the time had been decked out in the colours of the legend, yet it was supposed that they had a large substratum of truth. Niebuhr and Arnold have changed all that, and the sceptical or inquiring spirit of the age has pushed their conclusions even farther than they went themselves. The most important business of the editor of to-day is, therefore, to estimate the value of the legends which Livy has woven into his fascinating narrative. Are they entirely distortions or exaggerations of the truth—the truth, with those supernatural or romantic additions with which the imagination, especially in earlier times and among people unaccustomed to scientific inquiry, is wont to embellish it; or are they pure fictions, without foundation of any kind? This is the question of greatest interest in connection with these old records, and to discuss it intelligently a man must have some judgment, as well as extensive learning, a large acquaintance with Roman antiquity, history, and mythology, and a delicate and discriminating perception of the value of the evidence they supply often in a secondary and incidental manner. Professor Seeley has manfully faced all these difficulties of the task, and in this first instalment of his work, which really is the most intractable of the whole, gives abundant evidence of his thorough competency. Acknowledging that his attention has been chiefly given to antiquities, and that no man is likely to be master of all points, he modestly says, "I shall be disappointed if this edition is not judged to deal conscientiously and thoroughly with the difficulties of idiom and construction which 'Livy' presents." And, so far as these points are concerned, we are satisfied that those who use his edition will pronounce it superior to anything we have yet had.

But it is the historical introduction on which Professor Seeley has put forth his full strength, and which is the distinctive feature of the edition. As he says, this might have been supposed to lie so entirely within the province of the historian that he might have been excused had he left it untouched. He has, however, acted more wisely in giving it the prominent place he has done. Of the unhistorical character of the early part of Livy's work—in fact of the whole story of Regal Rome—there can be no question. It contains much that is wildly supernatural, though, as he shows, Livy, as belonging to a sceptical age, had either rejected or rationalised much that had been implicitly received by the historians of a ruder time. Then not only is the history inconsistent with itself, but with other histories which were current among the Romans. Each tradition appears in a great variety of forms which are irreconcilable with each other, and whose discrepancies are sufficient to discredit them. "Contradictory statements, all possessing equal 'and all slight authority, overthrow each other.'" But Professor Seeley goes further even than this, and maintains that the regal history, with the exception of a few facts, has no basis of truth. He thinks it probable that there may have been a House of Tarquins, who once reigned in Rome, and that there was a King, of the name of Servius Tullius, who instituted the "comitia centuriata," but beyond a few points of this kind, he thinks we have nothing but legends. The traditions he traces to two causes.

* *Livy*. Books I.—X. With Introduction, Historical Examination, and Notes, by J. R. SEELEY, M.A., Professor of Modern History, Cambridge. (Oxford: the Clarendon Press.)

The first was the tendency to manufacture history out of mythology, as the Greeks, after the example of Euhemerus, regarded the national gods as famous men, worshipped because of their eminent virtues and services to their country, so the Romans came to regard the mythological stories as real facts. The second cause was the desire to explain any peculiar custom as having its origin in historic fact. Thus their marriage ceremonies, which are now known not to have been peculiarly Roman at all, were supposed to have originated in the rape of the Sabine women, and a story was invented to account for the peculiarity, which, in fact, was not a peculiarity at all. With great care and judgment does our author trace the action of these influences in the creation of the several legends, which he considers separately and at some length. As a piece of fine historic criticism, the introduction will deserve the attention of those who are not studying the particular author.

LITERARY MUSINGS.*

The Essay, as we have it in the most popular form, is purely a product of the present day. Addison, in the *Spectator*, under that name wrote exquisite social sketches and clever criticisms, now and then interspersed with a mild humanitarian humour; but the range after all was narrow, and the airs of the man of society—the cosmopolite—were very readily detected through all the assumptions of the author. A sort of false-simplicity often obtained; and, notwithstanding the undoubted insight and knowledge, a certain airy superficiality of view was frequently to be detected, in spite of the serious aims that the author generally had in view. It was, in one word, the literature of good manners and good sense, and did not seek to appeal to the deepest tendencies of human nature; and for a long time afterwards the essay travelled in the groove on which Addison had first set it moving.

A good deal of the manner that marked the earlier essay still characterises it; but it has vastly widened its circle of subjects. Now-a-days it deals with every possible point, and culls its illustrations from far and near. It reflects, as well as any other form of literature, the complexity, the doubt, the division, the aspiration, and the *finesse* of our own day. It is eclectic, yet it stands firmly to its own points of view; it suggests possibilities, yet it rarely fails to combat too positive ideas about human nature and human life. It aims at illustrating both sides, while throwing new light on human nature calculated to promote deeper and more hopeful views. While least bound by rule as to manner, it is a most stringent requirement that it should be suggestive; that it should teach without dogmatism; insist on great ideas without "practical application"; and make paradox the servant of doctrine.

Mr. Arthur Helps and Mr. Matthew Browne are perhaps the two most successful of present-day essayists. They are so suggestive, so delicate, so abounding in allusions. They insist on nothing; but convey their most serious lessons by playful hints, often by touches of delicious humour. And in the case of both these, there is such a keen feeling for life—such a swift sense of its sad perplexity, no less than of its occasional triviality and absurdity. But the effect is never other than elevating; for if our eyes are directed to the "seamy side of things," it is always that we may pity even while we laugh. These "clerical musings" make us acquainted with an essayist who is worthy to take position beside these two excellent writers. He has the seriousness, the mild humour, the reserve and suggestiveness which are essential to success in this form of writing. In his very title, we have something suggestive of what is most characteristic of the Essay of the present day. The world is looked at from the point of view of the observer rather than of the actor; and hence a pale colouring of meditativeness, which the Essay of last century so seriously lacked. In this respect the "Clerical Recluse" is equal to the two we have named. Notwithstanding his confessed retreat from the world of men, he knows mankind. Books have helped him—and he has read widely—but books can do no more than help. He illuminates everything that he has read by the light of his own observation; and often makes us think of Emerson's remark that he who can quote well gives a second meaning which may sometimes even be greater than the first. The two first essays—"Once a Child" and "Never a Child," are steeped in this peculiarly pathetic meditative humour, that comes out most strongly in the somewhat sudden yet not unnatural transitions from one

* *Cues from all Quarters; or, Literary Musings of a Clerical Recluse*. (Hodder and Stoughton.)

point to another—transitions which, in the case of this author, are very skilfully managed. "The Brute World a Mystery" is an essay with a burden of meaning and purpose very lightly carried. The references are wide and very apt; but we were astonished that amid so many quotations there is no reference to Dr. Newman's famous sermon on that subject. "Cities of Refuge"; or the solitude of large towns, is also very suggestive. "Handy-Dandy" and "Square Men in Round Holes" are also capital, though of a more practical and less airy character.

Generally speaking, we like the essays that are put earlier in the volume better than the later ones. This may arise in some measure from the fact that, in spite of his extensive reading, the author allows himself to some extent to fall back into the same circles of quotation as he has traversed before. The same authors reappear sometimes almost in the same succession—Hawthorne, a very suggestive writer for an essayist to study, rather too persistently coming forward. But the book is meditative, fanciful, and well fitted to excite thought: as such we cordially recommend it, having ourselves read it with much pleasure and profit.

We regret to have noticed not a few misprints and instances of bad punctuation. Hawthorne, for example, does not spell the name of the forlorn mistress of the "House of the Seven Gables" "Hephzibah," but "Hepzibah," and "Hafez" should have been "Hafiz."

A BATCH OF NOVELETTES.*

Mrs. Parr has in some instances shown the faculty of giving a whole draught in a few drops. One or two of these stories are models of compact vigorous narrative; a few others are good; and one or two of them are so noticeable for forced incident and looseness of construction, that it does not seem out of place to say that, in spite of a very exceptional faculty, she still needs to exercise some severity over herself, and not to publish in book-form everything she writes. "Trethill Farm" opens with a description and a scene that are almost worthy of George Eliot. The distinct clearness of the rural picture, and the natural attitudes of the leading characters, are simply excellent; but towards the end the story fades away into something very sentimental and indefinite. "At the Sign of the Golden Canister," has much of the same fault. But the fault runs deeper into the grain of the story. The hero, who after reaching manhood, has shown himself incomparably silly and short-sighted, is all too easily converted into a wise man and a faithful lover, by discovering that a theatrical jilt had been playing upon his weakness, and laughing at him. "Young Tom's Grey Hair" is, to our thinking, one of the best of the stories. The old sailor and the heroine are capital sketches; and the thought of the waywardness of the young lovers, as it seemed to proceed from something more genuine in their characters, does not come in to disturb us in the reconciliation, as is the case with some of the others. "A Will of her Own" and "John Thomson, Blockhead," are clever, diverting, and humorous; but they are nothing in any way above or beyond the common run of annual Christmas stories; and gain nothing from being set alongside of serious and thoughtful conceptions like "Notre Dame des Sept Doleurs," and "Christine." Mrs. Parr deals very delicately occasionally with French life. From indications here and there in "Dorothy Fox," and in these stories, we fancy she could make something of the Huguenot life; for with all her gay, rattling humour, she can sympathise with religious sentiment, and portray rare conditions of religious experience, in their results, without morbidity, which only very few writers can do.

At present, however, Mrs. Parr is determined to do largely in the poetical justice line. All her lovers must be properly mated at the last; and everything made right and tight with them. Indeed, so intent is she on attaining this end that she is sometimes half unconsciously humorous. But her humour is always best when it is unreserved and broad and free. She fails somewhat when she would be delicate. In the semi-burlesque vein she is excellent—only just now she tends a little to throw it in where it produces a somewhat "mixed" effect. "How it all Happened," and "Peter Trotman, Esq.," are simply capital. There is such a hearty yet half-repressed sense of the oddity of the thing—the serious mode of treatment here and there contrasting strangely with the grotesquerie of the situation. Sometimes, too, she can be

* *How it all Happened, and other Stories*. By Mrs. PARR, Author of "Dorothy Fox." Two Vols. (Strahan and Co.)

touching, as in "Notre Dame des Sept Doleurs." Generally, unless, indeed, as in this case, she confines herself simply to individual portraiture in her serious stories, she chooses too large a theme for her small canvas. But she is always strong and decided in touch, and there is throughout a remarkably healthy naturalness of conception. "Dorothy Fox," is one of the most exquisite bits of work we have seen for a long time. The Quaker women—Dorothy and her mother—are simply excellent; and if the men are sometimes a little too grotesque, this may arise from a too imperious desire to obtain character-contrast, of which it must be admitted the Quaker life more, almost, than any form of life, seemed to give slight promise.

Mrs. Parr has a vivid sense of the contrasts and inexpressible pathos of life; and associated with this is a good deal of the French *esprit*—the liveliness of a bright joyous nature, which, though reflective and serious by times, only needs to look abroad to be moved to gladness. The union of these qualities is not common among us, and therefore should be the more appreciated. What strikes us most is the variety of note sounded with such decision in so many instances, that we cannot but look forward with large expectation to Mrs. Parr's next appearance in a larger and more concentrated effort. Meanwhile we must content ourselves with giving our readers a sample of Mrs. Parr's more serious descriptive writing. It is an account of a visit to a French church:—

"I heard the low solemn tones of the organ, smelt the faint lingering scent of the incense, and saw I was sitting near an altar of carved white marble, the centre piece being the Virgin contemplating her Divine Son. The figures were half-hidden by vases holding white and gold lilies; the altar-cloth was blue, and standing in front were two pots holding each a lovely Marguerite, the votive offering, I supposed, of the woman who knelt at the low rail behind them; and then my eyes must needs rest upon her, and all my artist admiration be filled to the brim by her graceful attitude—the arms folded over her breast, the small head thrown slightly back to let the eyes fall on the inscription, 'Virgin Comptant.' I could not see her face, but I could imagine the beauty of those eyes, dark and deep set, the creamy paleness of the skin, the full passionate mouth quivering in its intensity of feeling, and the rapt, earnest expression. I would not disturb her for the world; but I must look upon her face. So I sat waiting for her to turn, thinking if I took out the old-fashioned comb what a wealth of raven locks I should set free, and wondering with strange curiosity what sorrow or joy brought her there. She moves; the head droops down, and while I am conjuring up the face now that the heavy eyelashes lie on the cheek, the thick white lids hide the eyes, she rises and turns full upon me, and I spring to my feet, my face all red with surprise and disappointment to find that this exquisite figure, with grace in every movement, and a head for Psyche, belongs to a face sharp-featured, sunken-eyed, and pale."

This is very delicate and touching surely; but the story which follows is equally so; and to get that our readers must go to the volume for themselves.

THE MAGAZINES.

Though *Blackwood* has not anything very brilliant this month, there are some articles of solid excellence. We have the first of a series of papers on "French Home-life—Servants," which is good and seasonable, but whose real point and value are not sufficiently indicated by the title, for the article is not merely an account of French servants but a contrast between them and those of our own country, with suggestions to English masters and mistresses which we only wish were likely to receive the attention they deserve. It is only too true, though *Blackwood* is hardly the teacher from whom we should have expected to receive the lesson, that in our deportment to our servants there needs to be radical reform. "We do not permit our 'servitors to manifest an opinion before us; we extort from them simulated respect; we impose upon them 'the obligation of utter silence in our redoubtable presence; we forbid them to be men or women with 'hearts and feelings, and only accept them as machines 'because we are too superb to do anything whatever 'for ourselves.' Is there not too much truth in these strong words? and do they not indicate where one cause of the general discontent about servants is to be found? Reform will not be wrought all at once even by the wisest course of action, but we may be sure it will never be begun so long as 'we go on sternly keeping 'up our dignity and grinding down our servants.' The fourth place in the 'Century of Great Poets' is given to Coleridge. There is a full appreciation of his poetic genius which the critic considers was unsurpassed by any of his contemporaries, but on some other points his friends may complain that the verdict on him is harsh. Still, we know not that it would be easy to find a more characteristic description of him than that which finds the secret both of his poetry and life in 'the predominance of spirit in him, his position as an 'almost entirely intellectual and spiritual being.' The 'Nine Idylls of Bion' are elegantly translated by Henry King.

Fraser occupies a considerable space with a translation of Baron Stoffel's reports on the military forces of Prussia. More remarkable State papers have seldom appeared, the fulness of their information, the

candour of their criticisms, and the soundness of their judgment, as verified by subsequent events, being alike admirable. But the most remarkable fact about these "wonderful documents" is that with them in his hand the ex-Emperor should have ventured to go to war. "Can it be," asks the translator, "that he knew that 'any amelioration was impossible from the state into which French society had declined—that succeeding years must only drag her farther down into the mire 'of degradation?' Mr. Horace M. Moule, in a paper on the "Story of Alcestes," criticises with considerable delicacy and discrimination the mode in which the old classical legend has been treated by Mr. Morris and Mr. Browning. To those who are not tired of the old question about Mary of Scots, the new discussion of the whole in the supposed pleadings of the counsel on the last day of the trial will be attractive. The points are put with great power, but we have to wait for the conclusion of the arguments and the summing up till next month. A paper by Francis W. Newman on "Epicureanism, Ancient and Modern," an account of a "Pilgrimage of the Ammer," though dealing with a familiar theme, and an English Roman Catholic's defence of "Sisters and Sisterhoods," have their respective points of interest.

The best article in *Saint Paul's* is an exhaustive, scientific account of "Britain's Coal Cellars," by Mr. R. A. Proctor, which should be sufficient to quiet the fears of those who have been anxious as to our supply. Mr. T. A. Trollope contributes a pretty Italian story, "Zuan the Gondolier," and C. E. Weatherby an examination of Voltaire's criticism on Hamlet, and H. Lawrenny a paper on "Myths and Fairy Tales."

In the *Cornhill* we have one of its wonderful French sketches, and, to our mind, one of the most powerful and effective that the artist has yet given. "Une 'Pétroleuse' is a sad, sad story, and we fear only o'er true—a fiction, probably, but founded on facts of which we fear there are only too many examples. The following, one only of many graphic pictures of French life here given, represent a class just the elements out of which are found the characters most dangerous in revolutionary times:—

"Félicie had no mother, nor brothers nor sisters. She lived alone with her father and an old aunt, who cooked for them; and, as a natural consequence, she did and said what she pleased, and Yves Lallouette was sure to find it good. It was undoubtedly a pity that this should have been so, for no flower in Yves's hot-house, no blossom in his choicest beds, could have borne comparison with Félicie—'My pet flower of all,' as he would so often say. But like those plants that have been neither pruned nor trimmed, and push their shoots in every direction, Félicie's nature had run wild. She was a young creature all impulse, with good qualities and dangerous instincts so evenly balanced in her, that it depended upon mere hair's-breadth chance which should turn the scale. Generous and passionate, kind-hearted and vain, full of animal spirits and wilful caprices, her character was that of April weather. If occasion served, she was capable of the sublimest things; if opportunities played her false, either by thwarting her wishes or wounding her vanity, there was no foreseeing what she might or might not do."

How many of the wretched *pétroleuses* may have afforded like examples of a noble nature debased and outraged till they were maddened to vengeance like that of poor Félicie by the wrongs here recorded! A very attractive paper on "Dravidian Folk-songs" gives us a view as novel as it is instructive and valuable, of an offshoot of the great Aryan family, an important section of our own fellow-subjects in India. The "Princess Gallitsin" is the subject of a brief but interesting sketch.

The *Gentleman's Magazine* has some pleasant critical and gossiping articles. Mr. Cowden Clarke's notes on our English satirists derive increased interest from the fact that, as he tells us here, Peter Pindar's "literary 'squibs and crackers' convulsed him with laughter more than seventy years ago. The few notes on the house of Rothschild are interesting, and Edward Wilberforce's "Proposals for a Life of Macaulay" full of suggestions which we should be glad to see turned to practical account. The "Book of Oatlati"—the New Zealand Lempriere—is rather stupid.

Cassell has brought new popularity to his *Magazines* by the serial story of "Poor Miss Finch." No man is better able to sustain the interest of such a tale than Wilkie Collins. His plots are masterpieces, and while others surpass him in other points, he stands unrivalled in the construction of stories which keep the interest of the reader up to the highest point. In addition to the tale, whose opening parts have all the marks of the author's genius, the magazine has a large variety of entertaining and useful matter.

BRIEF NOTICES.

The Life of Samuel Bradburn. By THOMAS W. BLANSHARD. Second Edition. (Elliot Stock.) We are glad to see a second edition of this very interesting book. Methodism owes almost as much to the gifted men who received the impetus from Wesley and carried down the movement, so to speak, handing on the torch to later successors, as it owes even to the originator himself. Samuel Bradburn was one of the most notable of these. He was a man of strong character, of decided gift, a powerful orator, and no mean administrator. He connects the earliest lights of Methodist history almost with our own day. He was a companion of Wesley—

the "dear Sammy" of his correspondence—and as he lived till 1816—twenty-five years after Wesley's death—it is not beyond the bounds of possibility that those who had known him as young men may yet live—veteran preachers. And Bradburn's long life was strange and interesting. His father had been enlisted by trick, and had to go as a soldier, and hence it came that the great Methodist orator of last century was born in Gibraltar—"a soldier's brat." "He often used 'to tell that, during the time his parents resided at 'Gibraltar, he went to school a fortnight at one penny 'per week; but on the terms being raised to three-halfpence his mother took him away, finding it inconvenient, or thinking it unnecessary, to spend so much 'out of her husband's scanty allowance in her son's 'education. The education of one of the greatest 'modern pulpit orators only cost two pence." Bradburn's father, who had always been earnest-minded, never forgot the Methodist preaching in the camp at Flanders; and though he did not formally join the Methodists, he had enjoyed a good example. Up till his thirteenth year he speaks of himself as having been regarded as one of the best boys in Chester, to which town his father, on getting his discharge, had retired; but at that time he was apprenticed to a shoemaker there, and soon fell into wicked courses. At eighteen he went to work in the house of a Methodist, and there the great change came. He had a sore struggle, but at length he was assured of grace, and felt himself called to the ministry. But, although from the moment he became an itinerant preacher, his powers were manifest, he had many difficulties to contend with—monetary difficulties amongst others. To be "brought 'to the last shilling" was no uncommon thing with Bradburn. Wesley had, on one occasion, told him not 'to be afraid to apply to him when in financial difficulties." The occasion soon came; and on Bradburn writing to Wesley, he got this answer—"the useful, 'expository notes," as Bradburn humorously (and he had a ready vein of humour) calls them, being the most characteristic part of the characteristic spirit:—

"Dear Sammy,—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Yours affectionately, JOHN WESLEY."

The "useful expository notes" were two five-pound notes enclosed. Bradburn's life is worth knowing and worth remembering; and therefore we warmly welcome this neat, compact, and handy edition of it.

The Rift in the Clouds. By the Author of the "Memorials of Captain Hedley Vicars" and "The Life of the Rev. William Marsh, D.D.," &c. (William Macintosh.) A short series of touching stories, naturally and simply told, as we should expect from the author. They are, of course, all religious in their bent, and though generally we do not come to "stories with a 'purpose' with much expectation, we are compelled to say that in this case the religious teaching is thrown in naturally, and loses on this account none of its effect. The fine feeling for nature and exquisite touches of description show literary skill and artistic sensibility, some of the turns of this nature in the "Crissal" "Azalea" being really fine. "An Old Man's Grief" and "An Old Man's Joy" we confess we like best, however. The little volume is excellently suited for a Christmas or birthday present to a young person.

Cassell's Household Guide: being a Complete Encyclopedia of Domestic and Social Economy, and forming a Guide to every Department of Practical Life. Vol. IV. With numerous Illustrations. (Cassell, Petter, and Galpin.) This is a long and an ambitious title, and includes a vast range. The "Household Guide," however, justifies it. It is an omnium gatherum of useful information relating to household management in all its departments, and must be found incalculably handy in thousands of families. We have noticed several parts of the works on their appearance in that form, so that we do not require to go into details now; all that should be added is that the volume is nicely got up, having a very suitable illustrated case.

SCHOOL BOOKS.

Among the other signs of educational progress is the increased attention that is being given to the preparation of the necessary apparatus. We have only to compare the books which were in use at a comparatively recent date, even in the best schools, with those which are now common even in the humblest schools, to feel that we have entered on a new era, and, while there is still room for improvement in some departments, it is encouraging to see that minds of high culture do not think the task of providing for the education of children unworthy of their best powers. We have more than once had occasion to commend Miss Yonge's admirable books. She has given us another, *A Parallel History of England and France* (Macmillan and Co.), unique in its conception, and executed in first-class style. It consists only of outlines and dates, but they are so arranged as to give the young pupil a conspectus in brief space of the leading events in the history of the two countries. They are given in three parallel columns, one being assigned to events in French, another to those in English history, while the intermediate one contains those which are common to both countries. The record is brought down to the close of last year, and though occasionally the brief statement of an event is slightly coloured by the compiler's own views, yet the book, as

a whole, deserves credit for the accuracy with which it has been done. Dr. DICK's *Geography and Atlas* (Murby) forms one of an extremely useful and carefully prepared series. It is a brief but comprehensive introduction to the study of the subject, the plan on which some parts of it are arranged being novel and striking. A new feature is the sketch of the principal railway systems in the United Kingdom, from which the traveller may easily gain a general idea of the country through which he is passing, its leading characteristics and its principal towns. In the next edition the author will have to note the changes made by the recent war. Messrs. Seeley are publishing a series of cheap school books, which seem to us to meet a great want. The little volumes before us are *Horace* (select Odes), by the Rev. W. J. BROEBIB; *Ovid* (select passages), by the Rev. A. J. CHURCH; *Cæsar* (select passages), by the Rev. F. B. BUTLER; and *Milton* (the shorter poems) by the Rev. H. S. HOCKIN. The editors are all men of mark and experience, and have given considerable attention both to the text and the annotations. In form, type, general appearance, and cheapness, the books are well-adapted for usefulness. A valuable series of *Standard Reading Books* forming the *School Managers' Series* (Lockwood and Co.), is edited by the Rev. A. R. H. GRANT, whose experience as a School Inspector specially qualifies him for the work. We feel, however, that the higher ones might with advantage be made more attractive, especially so far as the prose selections are concerned. In this respect we give the palm to the *Technical Readers' Book*, one of a series edited by Mr. J. S. LAURIE. (John Marshall and Co.) The sixth is before us, and appears to us to have considerable merit. Both are intended to meet the requirements of the New Code.

Literature, Science, and Art.

The south transept of York Minster, erected in 1227, is to be restored, at a cost of about 10,000l.

Mrs. Oliphant is engaged upon a life of the Comte de Montalembert.

The Northern Lights are again making appearances in this latitude. They were seen in great brilliancy both on Thursday and Friday nights.

The first "book" of George Eliot's new novel, "Middlemarch," is entitled, "Miss Brooke," and will be published on the 1st December.

The Crystal Palace Aquarium was opened by a *souïrée* on Friday. Professor Owen, Mr. Frank Buckland, and other naturalists, were present.

Another asteroid, the 115th, has been discovered by Mr. Watson, of Ann Arbor, U.S., who bids fair to rival the most successful asteroid seekers. — *Popular Science Review*.

MM. Erckmann-Chatrain's new work, "The Story of the Plebiscite," will appear in the *Cornhill Magazine*. The first portion will be published in the number for December.

Mr. W. Carter's new cantata, "Placida, the Christian Martyr," will be performed in the Royal Albert Hall on the 5th December, with a choir of 1,000 voices.

Messrs. George Routledge and Sons are about to start a penny weekly magazine for boys, under the editorship of Mr. Edmund Routledge, with the object of providing a high-class miscellany at a price within reach of almost every boy who can read.

A series of the works of the versatile George Cruikshank, comprising many of his early productions, book illustrations, caricatures, etchings, &c., issued between 1812 and 1854, will be sold by Messrs. Puttick and Simpson on the 30th inst.

Mr. Denning, of Bristol, Hon. Sec. of the Observing Astronomical Society, says:—"At the present time some portions of the sun's disc is in a very disturbed state. I examined it this morning at 10.50 with a 4-inch reflector, and found that six spots of average dimensions were perceptible. The largest one was the preceding spot of a group in the N.E. quadrant."

The Royal Academicians, the *Athenæum* states, intend to form the third exhibition of pictures by old masters and deceased British artists in their Galleries in January next. Five rooms will be used for this purpose. Gallery III. will be devoted, for the most part, if not wholly, to a collection of the works of Reynolds, Gainsborough, and other British painters.

LECTURES AT THE ROYAL INSTITUTION.—The programme of the ensuing Royal Institution lectures is published. Professor Tyndall will open the ensuing season with six lectures (adapted to an educated juvenile auditory) on Ice, Water, and Air. These lectures will begin on December 28. The courses before Easter comprise ten lectures on the Nervous and Circulatory Systems, by Dr. Wm. Rutherford; ten lectures on the Chemistry of the Alkalies and Alkali Manufacture, by Professor Odling; six lectures on the History of Dramatic Literature, Ancient and Modern, by Mr. W. G. Clark, M.A., Vice-Master of Trinity College, Cambridge, and late Public Orator; four lectures on Demonology, by Mr. Moncure D. Conway. The Friday evening lectures will begin on January 13, 1872. At these meetings discourses will probably be given by Mr. W. R. Grove, Q.C., the Archbishop of Westminster, Professor Odling, Professor Humphrey, Dr. Gladstone, Mr. C. W. Siemens, Mr. R. Liebrich, Mr. John Evans, and Professor Tyndall.

MR. MURRAY'S SALE.—Last Friday Mr. Murray invited between sixty and seventy of the leading booksellers of London and Westminster to dinner at the Albion, in Aldersgate-street, as is his usual

custom at this season of the year, and exhibited in the room all his forthcoming works, together with his general publications. The following numbers were ordered of the books to be published during November and December:—900 Mr. Shaw's *Travels in High Tartary*, 650 Carl Elze's *Life of Lord Byron* (translated from the German), 800 Mr. Grote's work on *Aristotle*, in two vols., 350 a new library edition of Mr. Grote's *History of Greece*, in ten vols., 1,000 Mr. Fergusson's new work on *Rude Stone Monuments*, 700 Dr. Porter's *Life of the late Dr. Cook*, of Belfast, 600 Captain Muster's *Adventures in Patagonia*, 250 Prebendary Jervis's *History of the Church of France*, 3,000 A Boy's *Voyage Round the World*, 400 Professor Levi's *History of British Commerce*, 500 new edition of Sir Charles Lyall's *Principles of Geology*, 5,000 Mr. Smiles's new work called *Character*, a companion volume to his *Self Help*; 500 *The Speaker's Commentary*, vol. 1; 1,800 Mr. Whymper's *Scrambles on the Alps*, 2nd edition; 900 *The Choice of a Dwelling*; a Practical Handbook on Housebuilding; 300 Mr. Stephens' *Life of St. Chrysostom*, 1,100 Professor Newth's *Works*. Of the general publications and more standard works there were sold 1,200 Hallam's *Histories*, 100 Student's *Geology*, 1,500 Dean Milman's *Historical Works*, 3,500 Smiles's *Popular Biographies*, 1,700 Dr. Smith's *Bible Dictionaries*, 1,850 Dr. Smith's *Classical Dictionaries*, 6,500 Dr. Smith's *Latin Dictionaries*, 700 Professor Blunt's *Works*, 1,000 Dr. Child's *Benedicite*, 9,000 Mrs. Markham's *School Histories*, 520 Sir Henry Maine's *Works*, 750 Darwin on *Man*, &c., 900 Dean Stanley's *Histories*, 1,200 Murray's *British Classics*, 3,700 Dr. Smith's *Greek Course*, 15,500 Dr. Smith's *Latin Course*, 11,600 Dr. Smith's *Smaller Histories*, 1,100 Grote's *Cabinet History of Greece*, 900 Murray's *Choice Editions*, 10,500 Little Arthur's *History of England*.

DEGREES.

(From the *London Weekly Review*.)

Happening to glance at the advertisement-sheet of the *Times* last week, we observed the following. We omit the address given:—

DEGREES.—Gentlemen of ability and position can obtain promotion in learned Degrees in Theology, Laws, Arts, Medicine, Music, and other recognised orders. Strict confidence is assured. Address, M.A.

In order to expose the system, we sent this note by post to the address given;—

November 3, 1871.

Sir,—Observing the advertisement in the *Times*, I shall be glad to learn how one can procure the degrees of D.D., LL.D., or Ph.D. I am a settled pastor in a Presbyterian church, and have had a good deal to do with literature in various departments.—I am, sir, your obedient servant,

Next day we obtained the reply which we now give word for word, omitting only the name and address of the writer. It brings clearly to light a system which is fraudulent both in the givers and receivers. There are many German and American degrees as valuable as any that can be bestowed in this country; but here is a traffic carried on by real or so-called universities and their agents which is simply abominable. M.D.'s are also dealt with, as seen in the advertisement. Thus many lives may be exposed to peril. The letter we give is marked "private," but we asked no confidence, and there is no reason that we should give any.

—, London, Nov. 4, 1871.

Rev. Sir,—I am in receipt of your note on the subject of a degree. So far as my knowledge extends, and my assistance is available, degrees can be obtained from two sources—that is to say, from Germany or America. From Germany the Ph.D. and D.D. can be obtained, but not the LL.D. The Ph.D. and M.A. go together in the same diploma; this is, I believe, the invariable custom in all German Universities. To obtain this diploma, the principal requirements are that you write a *Petitio*, which must be either in Latin or German; a *Curriculum Vitæ*, or outline of your life, which must be in Latin; and a treatise on some philosophical or scientific subject, which may be in English, and must be printed. Every expense considered, this would not cost you less than 25l.

For the degree of D.D. from Germany, the qualifications are not so high, as no Latin is required, and the treatise must be on a theological subject. The total expense of this degree would be from thirty-five guineas to 40l. It is only right that I should inform you that German degrees are now difficult in the obtaining, and except in cases of real merit, applications for them are not looked upon with favour by the authorities. The other course is from America, and I am connected with a University in one of its principal cities from which all recognised degrees are obtainable, including those you have mentioned, namely, Ph.D., LL.D., and D.D. Satisfaction of qualification must be given, but this is accepted by testimonial, reference, and position of the candidate. As the settled pastor of a Christian church there would be no difficulty in your case. The fees for general degrees are fifteen guineas, an extra registration fee of two guineas being required for degrees that convey the title of doctor. I shall be glad to hear from you, and to arrange for an interview, if necessary. Each degree has its appropriate hood.—I remain, rev. sir, yours faithfully,

—, LL.D.

At a recent college examination for divinity a man was asked what was the connection between the Old and New Testaments? After long thought, and being requested several times to think again, he exclaimed, "I've got it! Malachi, the last of the prophets, cut off Peter's ear!"

[* An aspiring man whose Latin is rusty, or whose German is nowhere, might, there is no doubt, get these done for him for a small consideration.—Ed.]

IRELAND.

The trial of Kelly for the murder of Head-Constable Talbot in Dublin did not conclude before Friday. The evidence went to show that the deceased several times before his death identified the prisoner as the person who fired the fatal bullet. The case for the defence, which was strongly urged by Mr. Butt, Q.C., and Mr. Falkiner, was that the death of Talbot was caused by his bad treatment in hospital, and not by the bullet. In the course of his summing-up, the Lord Chief Baron said, "Even although the death had been immediately caused by the mistake of the surgeon in the treatment he adopted, or by the unskillfulness of his act in applying that treatment, it does not absolve the person who inflicted the dangerous wound of the guilt of wilful murder, and he is responsible for the death as the doer of that death, although the medium by which death may have been immediately caused comprises a mistaken treatment or an unskillful operation. That is the law of the land." The jury retired at half-past four o'clock. At half-past seven they sent for the judges, and on the Chief Baron appearing in court said they had agreed on their verdict. They acquitted the prisoner. They were then discharged. The prisoner was conveyed to Kilmainham gaol. He is to be arraigned on Monday on the charge of firing at the other policeman, Mullen. There were no demonstrations when the verdict was returned, but as the news got abroad groups gathered, and there was much cheering; surprise was universally expressed. The streets, however, were quiet. Near midnight a crowd repaired to the houses of Mr. Butt and Mr. Falkiner to celebrate the victory, and cheered long and loudly. Mr. Butt appeared at the balcony, and asked the people to allow him to retire to rest. Mr. Falkiner did not show himself. The multitude then passed through several streets cheering.

The acquittal of Kelly has been an occasion of popular manifestations in Cork, Limerick, Dundalk, Waterford, and other places in the provinces. Bonfires have blazed on the hills, bands paraded the streets, and the people exhibited the utmost joy. In Dundalk the band played Fenian tunes while marching through the town.

Mr. Pigott, proprietor of the *Irishman*, charged with having published, during Kelly's trial, a scandalous and malicious libel, calculated to interfere with the administration of justice, on Monday came up for judgment. His defence during the trial was that he was not aware of the existence of the obnoxious article until he saw it in print, and stating that he had expressed his disapproval of the tone in which it was written. He declined, however, to give the name of the author. Chief Justice Whiteside said that the article was one of a series published with the same intent. The lesson sought to be impressed on the readers of the *Irishman* was the hideous, impious, and blasphemous one that the man who shot an informer was not alone no criminal, but a hero worthy of honour. That doctrine, if believed in, would render the trial they had gone through a mockery, and its tendency was to hand Dublin over to the government of bowie knife and revolver. The articles were meant to defeat justice, to blacken the character of witnesses, to intimidate jurors, and to make law impossible. The court therefore sentenced Mr. Pigott to four months' imprisonment. The Sub-Sheriff immediately handed the prisoner over to the custody of Mr. Boyd, governor of Richmond Prison, by whom he was removed in the course of the afternoon to that place of detention. He is to be a first-class prisoner.

On Saturday night, in Limerick, when a band was passing through Cecil-street, Mr. Kelly, a retired sub-inspector of constabulary, who was in his own parlour, was fired at. The bullet grazed his temple and lodged in the opposite wall. Mr. Kelly had been fifty years in the service, and had just retired on a pension.

THE TICHBORNE CASE.

This celebrated trial has been proceeding during the week before Chief Justice Bovill and a special jury, but was adjourned for a few days on Friday. Each sitting has been occupied in receiving evidence with a view to identify the claimant as the real Sir Roger. Amongst the witnesses was Andrew Bogle, the man of colour whose name has so often been mentioned in the course of the trial. He is described as an elderly, respectable-looking man, with hair slightly tinged with grey, and possessing an intelligent face, with a very soft voice and manner. His evidence-in-chief, which was followed by his cross-examination, was listened to with the deepest attention. Another witness was John Moore, formerly a servant of Sir Roger Tichborne.

A third was George Bingley, of London, who said that he remembered an Englishman named Tichborne arriving at Santiago in 1853. Plaintiff was that Englishman. At first witness did not identify him, but he had now no doubt on the subject. Mr. Joseph Nanton, librarian at Westminster Hospital, and formerly serjeant-major in the Dragoons, said he knew Roger Tichborne when he was in the Carabineers, and believed the claimant to be the same man. The deposition of John M'Court, deceased, formerly serjeant-major in the Carabineers, and who served in the regiment with Roger Tichborne, was then read. It spoke positively as to the identity of the claimant. Mr. Wm. Andrews, senior partner in a firm of military accoutrement

makers in London, remembered Roger Tichborne as a customer, and had no hesitation in saying claimant was the same man. Colonel Lushington, who, as tenant of Tichborne House, is upon the record as defendant in the suit, described a visit paid by the claimant to Tichborne, when the family pictures were exhibited to him, and he recognised the whole of them. The witness did not think the claimant could have derived his knowledge of the pictures from any recent access to the house. Yesterday the case was resumed, when additional evidence, given chiefly by military officers and employees, of identification was called on the side of the claimant.

The court will sit again to-day, and then adjourn till Monday, the 20th inst. Several important witnesses are expected by the Australian mail, due on the 25th inst.

Miscellaneous.

COUNTY SCHOOLS.—An association is being formed in Norfolk for the establishment of one or more schools or colleges, with a capital of 10,000*l*. It is first proposed to found a boarding-school for 200 boys, their education to be conducted at a charge not exceeding forty guineas a year.

WORKMEN'S DWELLINGS.—Thirteen thousand houses in Birmingham belong to working men. There are streets more than a mile long, in which absolutely every house belongs to the working classes, and which are the healthiest districts in the town.

THE PROPERTY OF MARRIED WOMEN.—It is not generally known that there is no longer any necessity to obtain protection orders from a magistrate to protect the earnings or property of married women who have been deserted by their husbands. Under the Married Women's Property Act, passed last session, women can now keep their earnings, and if their husbands attempt to appropriate the property the wives may obtain summonses against them for so doing.

DECREASE OF VAGRANCY IN KENT.—The official returns from twenty-nine unions have been published, and it is shown that for the half-year ending the 29th of September, 1870, the county returned a total of 108,908 vagrants, while for the corresponding half-year of 1871 the number given is 49,615—a decrease during the six months of 59,293. This extraordinary result is mainly attributed to the energetic action of a recently organised association for the suppression of vagrancy—the Kent Mendicity Society.

SIR C. DILKE ON ROYALTY.—Sir C. Dilke, Bart., M.P., on Monday week delivered a lecture at Newcastle on "Representation and Royalty." The cost of Royalty, he sought to show, was enormous. He said the expenditure was chiefly, not waste, but mischief. There was a widespread belief that the adoption of a Republic in England was only a matter of education and time. History and experience showed that they could not have a Republic unless they possessed Republican virtues. If they showed him a fair chance of a Republic, free from political corruption, he believed the middle classes in general would say, Let it come.

AUSTRALIAN MEAT.—At the Cardiff Board of Guardians, on Saturday, it was stated that the use of Australian meat at the Ely schools had been the means of saving the union two-thirds of the usual cost of meat. The saving arose, not only from its being much cheaper in price, but being cooked, and without bone there was no waste. The report of the Wakefield cattle-market mentions a curious fact—namely, that many of the buyers "limited their purchases, owing to the great decrease in the demand for fresh meat caused by the introduction into nearly every town of the West Riding of large quantities of preserved meat from Australia."

ROYAL GALLERY OF ILLUSTRATION.—Mr. and Mrs. German Reed have revived for a short time the entertainment by Mr. William Brough, entitled *A Peculiar Family*, which on its production met with unusual success. This piece is seen to greater advantage than formerly, as the company now includes Miss Fanny Holland, Mr. Arthur Cecil, and Mr. Corney Grain, all of whom are included in the caste, and have been warmly received. The piece includes several good songs set to appropriate airs by Mrs. G. Reed. The entertainment concludes with a new musical sketch entitled, *Echoes from the Opera*, in which Mr. Corney Grain humorously narrates the incidents of a visit which he once paid to the opera in company with a certain Mr. and Mrs. Tiptoe. We understand that an entirely original work by a popular author is in preparation.

"THE BRITISH WORKMAN."—The second annual gathering of the supporters of the "British Workmen" houses in Leeds, took place on Thursday evening, in the Victoria Hall. There are now fifteen of these establishments in Leeds, where the movement was first started. Houses have been opened upon the same principle at Bradford, Birmingham, Liverpool, Hull, and other places, the total number in the country being fifty-five. The Mayor presided at the meeting on Thursday, and the proceedings were highly interesting. Amongst other statements made in the report was one that Mr. Conyers had promised 5*l*. for every public-house turned into a "British Workman," and the committee were about to apply to that gentleman for the fifth 5*l*. It is not merely the fact, however, that these houses have been opened, for that would be of little importance—they have received a degree of support which justifies the hope of their per-

manent success. The Mayor justly said that it would be a calamity if these houses failed. They are the first practical attempt to provide a counter-attraction to the public-house and the beershop, without supplying that which is at once the temptation and the curse of licensed houses. They are free to all who choose to enter them, and the accommodation and the warm fireside which they provide may be enjoyed by every one, without any fear that those who so enjoy themselves will be morally or socially the worse for it. Hitherto, no doubt, these institutions have had to depend very largely upon the liberal contributions of those who did not use them, and it is probable that for some time longer this may be still more or less necessary; but there is no reason why, in due time, they should not be self-supporting, or at least so nearly self-supporting that they will cease to be dependent upon voluntary contributions for their existence.—*Leeds Mercury*.

BAND OF HOPE MOVEMENT.—Great progress has been recently made in disseminating the principles of temperance among the young, and in the formation of new juvenile societies. To assist in doing this, a gentleman has been engaged by the United Kingdom Band of Hope Union to lecture on Fermentation and Alcoholic Liquors, in day schools; and, to combine amusement with instruction, they have had painted a new panorama, entitled, "The Band of Hope Sketch Book." To prepare the great Band of Hope Choir for the Crystal Palace, 700 rehearsals took place in the metropolis and provinces, and these did much to excite an interest in the principles held by Bands of Hope in outside circles. Societies for senior members are now being formed in considerable numbers, and combine debates, essay-writing, and elocutionary exercises. That there is a need for Bands of Hope is confirmed by the recent statement of the Bishop of Manchester, that intemperance is spreading among young people, and that Sunday-schools often become its victims. The prize tales entitled "Frank Oldfield" and "Tim's Troubles," have had a large sale, and have excited attention in high quarters. Many boarding schools are conducted on temperance principles, and a number of students for the ministry in Nonconformist colleges have expressed themselves favourable to the formation of Bands of Hope as a means of promoting the welfare of the young. Such facts indicate that these temperance institutions are much more popular than they were a few years ago. Among the societies now in active operation, it may be mentioned that there is the Lancashire and Cheshire Band of Hope Union, which consists of 146 Bands of Hope, and 160 voluntary speakers. The Ashton-under-Lyne District Band of Hope Union comprises thirteen societies, twenty-five speakers, and 1,200 members. The Leeds Band of Hope League report forty-four Bands of Hope and 7,000 members. In connection with the Bradford Band of Hope Union there are thirty societies, and 7,000 members. The Bristol Band of Hope Union has associated with it thirty-one Bands of Hope, and 5,000 members, and held 600 meetings during the year. The Halifax Band of Hope Union includes twenty-four Bands of Hope, and about 5,500 members. The statistics show considerable progress in various parts of the country, and prove that the Band of Hope movement is rapidly extending itself throughout the country.

Gleanings.

Twenty-nine hundred grogshops were burned up at Chicago.

The soldier's great risk is that of becoming extinguished before he can become distinguished.

No less than four comets are now visible—Encke's, Tuttle's, Tempel's, and L'Ardottini's. The most interesting is Encke's.

The entire Strand and a portion of the thoroughfare east of Temple-bar are to be paved immediately with Val de Travers asphalt.

The *Orchestra* states that Mdlle. Nillson has sent a thousand dollars to Chicago, besides singing for the benefit of the sufferers.

An American paper assures us that at a "Burglars' Convention" held lately at Vermont, it was resolved, after some debate, "that it was expedient to use chloroform on victims."

Captain Burton, the accomplished African traveller, is bringing home from Palmyra the skeleton of a man 11*ft*. high, which is supposed to be one of the Giants of Bashan.

A woman purchased a quart of milk, and got a small fish swimming in it. The milkman innocently said, he supposed the cow must have swallowed the fish.

Eighteen copies of the first edition of the Bible ever printed are still in existence. They were printed in Metz between the years 1440 and 1415. Mr. James Lennox, of New York, owns one of the copies, having purchased it at a cost of 3,200 dollars.

The new sanitary journal, *Food, Water, and Air*, which is edited by Dr. Hassall, contains the very gratifying announcement that adulteration does not now prevail to one-fiftieth the extent that it did between the years 1850 and 1855.

A RIDDLE.—Anna Dickinson, the noted American lecturer, in a recent lecture demanded, "Why was I born?" There was an emphatic pause, a repetition of the question, and then a small boy in the gallery shrilly piped, "I give it up."

A Western coroner's jury has returned a verdict that the deceased came to his death from exposure. "What do you mean by that?" asked a

relative of the dead man; "there are two bullet holes in his skull." The coroner replied with a wave of his hand, "Just so—he died from exposure to bullets."

The chairman of an Ohio vigilance committee, who was instructed to duck an obnoxious citizen, thus reported to his constituents:—"We took the thief down to the river, made a hole in the ice, and proceeded to duck him, but he slipped through our hands and hid under the ice. All our efforts to entice him to come out failed, and he has now retained his point of advantage some hours."

While a vendor of greens was endeavouring to dispose of his stock-in-trade, his poor old donkey came to a standstill and refused to budge an inch. The driver finally commenced belabouring the animal with the stick, when an old lady thrust her head out of a window, and exclaimed, "Have you no mercy?" "No, ma'am," replied the man, "nothing but greens."

GRANITE AND FIRE.—Granite, when subjected to great heat, crumbles like dry plaster. It is the best building stone in the world in all other respects. It will resist time, damp, weather—everything, in short, but fire. So little resistance, however, can it offer to fire that a skilful burglar, with the aid simply of a large blowpipe, and a small, sharp blaze well handled, can crack a block of the hardest granite in a very short time.

AN UPSETTING SIN.—Dr. McCosh (now President of Princeton Seminary) tells the story of a negro who prayed earnestly that he and his coloured brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's 'besettin', not 'upsettin'." "Brudder," replied the other, "if dat's so, it is so. But I was praying in de Lord to save us from the sin of intoxication, and if dat ar ain't a upsettin' sin I dunno what am."

HAPPINESS OF MILLIONAIRES.—Among the anecdotal matter in the literary life of the Rev. W. Harness, we read:—"The tone of the conversation sometimes amused him much; as when Rothschild observed to Hope that a man must be a poor scoundrel who could not afford to lose two millions; or replied to a nobleman who said he must be a supremely happy man, 'I happy! when only this morning I received a letter from a man to say that, if I did not send him 500*l*., he would blow out my brains!'"

BISMARCK, FAVRE, AND THE GOOSE.—The Paris *Figaro* narrates the following, and declares that it can vouch for the exactitude of the statement:—"When the conditions of the armistice had been discussed and agreed upon at Versailles, M. Jules Favre was invited to dine with Prince de Bismark. One of the dishes served was a Silesian goose, which the French plenipotentiary found delicious. The next day, when he was taking leave, the Federal Chancellor said to him, 'As your Excellency liked the bird we had yesterday for dinner, I have had three of the same put in your carriage.' M. Jules Favre thanked him, and took leave, and as he drove off, the Prince, with that sneering air which is familiar to him, observed, 'There go four geese.'"

SPURIOUS GAOL PENITENCE.—It is narrated that the late Rev. W. Harness was conversing one day with a prison chaplain, and asked him whether his ministry had been attended with success. "Very little," was the reply, and then the chaplain told him that he had had great hopes of one man who had been condemned to death, and was most assiduous in the study of a Bible he had given him. The chaplain, after great exertion, obtained a commutation of the sentence. "I called to inform him of my success. His gratitude knew no bounds; he said I was his preserver, his deliverer. 'And here,' he added, as he grasped my hand in parting, 'here is your Bible. I may as well return it to you, for I hope that I shall never want it again.'"

NATURAL REPLY.—Dr. Guthrie, addressing the members of the Edinburgh Working Boys and Girls Religious Society, in connection with the Children's Churches in the city, on Tuesday, said:—"A child whose father and mother were dead, happened to come into the hands of a friend of his. He began to ask the boy some questions, and among others he said, 'When your father and mother forsake you, Johnny, do you know who will take you up?' 'Yes,' said he, 'I know perfectly well, sir.' 'Who will take you up?' said my friend. 'The police!' said Johnny. (Great laughter.) Now, that answer told a story, and was worth a dozen speeches. And it showed them the necessity which existed for their work." The doctor then urged upon them the importance of forming in the children the habit of going to church, and of making the services suitable to them.

THE LADY'S REPENTANCE.—On our way from Wem to Hawkestone, we passed a house, of which Mr. Lee told me the following occurrence:—"A young lady, the daughter of the owner of the house, was addressed by a man who, though agreeable to her, was disliked by her father. Of course he would not consent to their union, and she determined to elope. The night was fixed, the hour came, he placed the ladder to the window, and in a few minutes she was in his arms. They mounted a double horse, and were soon at some distance from the house. After a while the lady broke silence by saying, 'Well, you see what a proof I have given you of my affection; I hope you will make me a good husband.' He was a surly fellow, and gruffly answered, 'Perhaps I may, and perhaps not.' She made him no reply, but after a silence of some

minutes she suddenly exclaimed, 'Oh, what shall we do? I have left my money behind me in my room.' 'Then,' said he, 'we must go back and fetch it.' They were soon again at the house, the ladder was again placed, the lady remounted, while the ill-natured lover waited below. But she delayed to come, and so he gently called, 'Are you coming?' when she looked out of the window and said, 'Perhaps I may, and perhaps not'; and then shut down the window, and left him to return upon the double horse alone."—*Life of Dr. Raffles.*

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

DEATHS.

THOMSON.—On Nov. 8, at Rochester, the Rev. Patrick Thomson, M.A., pastor of the Congregational church in that city, aged sixty-three.

FORBES.—Nov. 12, at 26, Park-street, Islington, N., Mrs. Elizabeth Forbes, in her 83rd year. "Looking for the mercy of the Lord Jesus Christ unto eternal life."

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe & Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S OINTMENT AND PILLS.—PREMATURE DECAY.—When, from free living, excessive indulgence, or the enervating effects of hot climates, the nervous system becomes shaken, the muscles flabby, the heart's action irregular, and the bodily powers generally debilitated, Holloway's remedies may be used with the certainty of their producing relief. For dyspepsia, liver complaint, sick headache, and loss of appetite, this Ointment should be very well rubbed twice a day over the pit of the stomach and right side, whilst Holloway's Pills are being taken in such doses as can conveniently be borne. This treatment will always restore strength and energy. Nervousness, flushes, and fainting fits may all be prevented by a timely recourse to, and diligent use of, these remedies.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 8.

ISSUE DEPARTMENT.

Notes issued	£37,435,260	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,435,260
		Silver Bullion
	£37,435,260		£37,435,260

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£15,001,028
Reserve	3,111,568	Other Securities	18,232,380
Public Deposits	5,203,815	Notes	12,291,015
Other Deposits	22,760,286	Gold & Silver Coin	639,670
Seven Day and other Bills	535,454		
	£46,164,093		£46,164,093

Nov. 9, 1871. GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 13.

The supply of English wheat for to-day's market was small, and met a more ready sale at the prices of Monday last. From abroad we have large arrivals, most of which is being landed. The demand was more active this morning, but prices were without material alteration. Flour was in moderate supply, and the turn dealer for both sacks and barrels. Barley met a steady inquiry at previous prices. Peas, beans, and Indian corn were unchanged in value. Oats were in moderate supply, and sold at 6d. per qr. above last week's quotations. At the ports of call we have large arrivals, and holders ask fully former prices, but as yet little business has been done.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red	— to —	— to —
Ditto new	52 to 56	— to —
White	— to —	— to —
" new	58 to 62	— to —
Foreign red	55 to 58	— to —
" white	60 to 62	— to —
BARLEY—		
English malting	31 to 34	— to —
Chevalier	37 to 42	— to —
Distilling	34 to 37	— to —
Foreign	33 to 37	— to —
MALT—		
Pale	— to —	— to —
Chevalier	— to —	— to —
Brown	49 to 54	— to —
BEANS—		
Ticks	37 to 39	— to —
Harrow	39 to 44	— to —
Small	— to —	— to —
Egyptian	32 to 34	— to —
PEAS—		
Grey	37 to 40	— to —
Maple	43 to 46	— to —
White	39 to 43	— to —
Boilers	39 to 43	— to —
Foreign	38 to 42	— to —
RYE—	36 to 38	— to —
OATS—		
English feed	23 to 26	— to —
" potato	27 to 33	— to —
Scotch feed	— to —	— to —
" potato	— to —	— to —
Irish Black	19 to 21	— to —
" White	21 to 24	— to —
Foreign feed	16 to 21	— to —
FLOUR—		
Town made	47 to 50	— to —
Best country	— to —	— to —
households	41 to 43	— to —
Norfolk & Suffolk	38 to 40	— to —

BREAD, Saturday, Nov. 11.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 74d. to 8d.; Household Bread, 64d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Nov. 13.—The total imports of foreign stock into London last week amounted to 21,630 head. In the corresponding week in 1870 we received 15,799; in 1869, 11,021; in 1868, 6,129; and in 1867, 13,415 head. A firm tone has pervaded the cattle trade to-day. Business of fair magnitude has been passing, and prices have ruled firm. The supply of beasts was not so large as on Monday last. The demand was steadier, and 2d. per 8lbs. more money was obtained. The best Scots and crosses occasionally made 6s., but 5s. 8d. to 5s. 10d. per 8lbs. was the general top quotation. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England about 300 various breeds; from Scotland 22 Scots and crosses; and from Ireland, about 100 oxen. The show of sheep has been limited. The demand has not been active, but the trade has been firm. The best Downs and half-breeds having realised 6s. 10d. to 7s. 0d. per 8lbs. Calves, the show of which has been moderate, have changed hands quietly, on former terms. Pigs have been steady, at late rates. The Cattle Show will be held on the 4th of December, and the annual Christmas market will be held on the following Monday.

Per 8lbs. to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	10	4	2	Pr. coarse woolled	6	2	6	8
Second quality	5	0	5	6	Prime Southdown	6	10	7	0
Prime large oxen	5	6	5	8	Lge. coarse calves	3	8	4	6
Prime Scots	5	8	5	10	Prime small	5	0	5	8
Coarse inf. sheep	4	4	5	0	Large hogs	3	6	4	0
Second quality	5	2	6	0	Neat sm. porkers	4	0	4	8

METROPOLITAN MEAT MARKET, Monday, Nov. 13.—Moderate supplies of meat have been on sale. The trade has been firm, at our quotations. The import into London last week consisted of 10 quarters, 1,087 packages from Hamburg, 21 from Rotterdam, 126 from Harlingen, 10 from Ostend, and 271 from Tonnung.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	4	0	Middling do.	4	8	5	0
Middling do.	4	2	4	6	Prime do.	5	4	5	8
Prime large do.	4	10	5	0	Large pork	5	0	5	6
Prime small do.	5	0	5	4	Small do.	4	8	5	4
Veal	3	4	4	4	Lamb	0	0	0	0
Inferior Mutton	4	0	4	6					

PROVISIONS, Monday, Nov. 13.—The arrivals last week from Ireland were 772 firkins butter and 3,673 bales bacon, and from foreign ports 20,288 packages butter and 868 bales bacon. The Irish butter market ruled rather dull, and the cold weather caused rather more doing at the close of the week. Foreign firm; 2s. to 4s. advance made for the finest qualities. Dutch improved from 140s. to 144s., the supply being short. The Bacon market was dull until the end of the week, when there was more business transacted than for some time past, and the market closed firm.

COVENT GARDEN MARKET, Friday, Nov. 10.—The markets are not so firm as they were a week ago. The provincial inquiries for goods will now relax until we get nearer to Christmas. Outdoor produce is plentiful and good, especially some of the broccolis. Some large shipments of Almeida grapes are to hand, but the fruit bears no comparison with that received last autumn. Hothouse grapes and pears are sufficient for the trade, and peaches are nearly over. Potatoes have very much advanced in price, Regents making 100s. to 130s., Flukes 120s. to 140s., and Shaws 80s. per ton.

HOPS.—BOROUGH, Monday, Nov. 13.—The operations of the past week have been of a limited character, and our market rules quiet. The small demand which now prevails is gradually exhausting the stock of new English, prices of which are thus rendered very firm, and tend to influence other descriptions in the same direction. The only classes which show any weakness are the very lowest, against which good yearlings compete at less money, and the very choicest grades which have been held by planters for extreme prices, are now not in such good demand. All the foreign markets are firm. Mid and East Kent, 10l., 12l. 12s., to 16l. 16s.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 5s., 8l., to 9l. 9s.; Farnham and country, 11l., 13l. to 16l. Yearlings.—Mid and East Kent, 3l. 4l. 4s., to 6l. 10s.; Weald of Kent, 3l. 4l., to 5l. 15s.; Sussex, 3l. 3l. 10s., to 5l. 0s.; Farnham and country, 4l. 10s. 5l. 5s., to 6l.; Olds, 1l. 5s., 1l. 10s., to 2l. 0s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 13.—Good sound potatoes have been very scarce. The trade has been firm at full quotations. The import into London last week consisted of 45 bags, 16 sacks from Hamburg, 172 bags from Boulogne, 14 from Ostend, 291 bags, 210 sacks from Antwerp, 27 packages from Bremen, and 15 bags from Rotterdam, Regents, 90s. to 120s. per ton; Rocks, 80s. to 95s. per ton; Flukes, 110s. to 140s. per ton; Victorias, 120s. to 140s.

SEED, Monday, Nov. 13.—English cloverseed comes out very slowly, and being more asked for, fine qualities would bring high rates. Red German and American parcels were held for a further enhancement of 4s. per cwt., and the trade for these sorts has a healthy and buoyant aspect. Choice white cloverseed was held at very high rates. Trefoil supported the advance of last week, with a good inquiry for the best samples. Canaryseed met a slow sale, at previous currencies for both English new and old foreign; of the latter some fine Spanish is now offering, and commands the highest price of any imported. Winter tares were without any notable variation in price.

WOOL, Monday, Nov. 13.—In the wool market transactions of moderate magnitude have been effected. The demand, however, has been chiefly for choice qualities, which have realised extreme prices, other sorts have been quiet.

OIL, Monday, Nov. 13.—Lined oil has been rather firmer, but rape has been quieter. In other oils not much business has been doing.

TALLOW, Monday, Nov. 13.—The market is firm. Y.C., spot, 50s. 3d. per cwt. Town tallow, 47s. 9d. net cash.

COAL, Monday, Nov. 13.—Market firm at last day's sales. Hettons, 21s. 6d.; South, 21s.; Haswell, 21s. 6d.; Hartlepool, original, 21s. 6d.; East, 21s.; Hough Hall, 21s.; Kelloe, 20s.; South, 21s.; Eden Main, 19s. 9d.; Tanfield, 16s. 9d. Ships fresh arrived, 83; ships at sea, 10.

Advertisements.

TO DRAPERS.—Parties eligible, from business experience, good address, and especially moral and religious character, for taking a leading position in an important Provincial Concern, can send ALL particulars to Robert Brice, 8, Langham-place, Northampton.

A YOUNG LADY in her Twenty-second Year desires an immediate ENGAGEMENT as GOVERNESS in a Gentleman's Family, or as Companion to a Lady. She has had several years' experience, and teaches English, French, Music, Drawing, and the elements of German and Italian.—Miss Marston, Rev. B. Dawson, 2, Mansfield Grove, Nottingham.

TO IRONMONGERS' ASSISTANTS.—

WANTED, an experienced ASSISTANT for a Furnishing and General Trade. He must be a good salesman and stock-keeper, active and obliging. Also a Vacancy for a Junior Assistant. Applicants to state age, references, and expectations out-door.—Address, W., Stamp Office, Stratford-on-Avon.

ENDOWED SCHOOL, SKIPTON-IN-CRAVEN, YORKSHIRE.

APPOINTMENT OF HEAD MASTER.

The Governors, being required under the New Scheme to proceed at once to the appointment of a Head Master, hereby invite Testimonials from Candidates.

The Head Master is not required to be, or to intend to be, in Holy Orders. He must be a Graduate of some University within the British Empire. The circumstance that he has taken or made, or omitted to take or make, any oath or declaration on obtaining a degree does not affect his qualification.

The course of instruction includes Mathematics, Latin, at least one Modern Language, and Natural Science, with special reference to Agriculture and Manufactures. Greek does not form a part of the regular course; but the Governors are empowered to arrange for its being taught, as an extra, by some person other than the Head Master.

The Head Master will receive a fixed stipend of £150 a year, together with a capitation payment according to the number of boys in the school. A minimum income of £300 a year is guaranteed to him for the first three years from the date of the New Scheme (August, 1871).

There is, in connection with the existing buildings, an official residence, rent free, for the use of the Head Master; and the Governors will, as soon as convenient, proceed to erect, on a better site, buildings, including schoolrooms, Master's house, and hostel.

The gross income of the school from endowments amounted last year to £650.

The ancient Grammar School of Skipton-in-Craven is favourably situated in an agricultural district on the Main Line of the Midland Railway, and in direct communication with the most important manufacturing towns of Lancashire and the West Riding of Yorkshire.

Testimonials (of which fifteen copies in print or legible handwriting are required) must be addressed, not later than the 16th December next, to the Clerk of the Governors.

The Election will be made in January; and the Master will enter upon his office after the ensuing summer term. No person above forty years of age is, in the opinion of the Governors, eligible.

Detailed information can be obtained on application to the Clerk, or a copy of the New Scheme will be forwarded on transmission of six penny postage-stamps.

JOHN HEELIS, Solicitor, Skipton, Clerk to the Governors.

Skipton-in-Craven, 8th November, 1871.

BRIXTON INDEPENDENT CHURCH.

A MEETING of the CONGREGATION will be held on THURSDAY, November 16th, 1871, to commemorate the completion of the Twenty-fifth year of the Rev. BALDWIN BROWN'S Ministry in London.

The Rev. THOMAS BINNEY will take the Chair. The Revs. H. Allon, D.D., Joshua Harrison, Samuel Martin, Edward Miall, M.P., Henry Richard, M.P., H. Winterbotham, M.P., and other Ministers and Gentlemen, will take part in the proceedings.

Tea will be provided in the Lecture Room at Five o'clock. Tickets, 1s. each, may be obtained at the Church, or of Mr. Nicholls, 252, Brixton-road.

The Public Meeting will commence at Half-past Six.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey Rise, near Highgate, N.

Under the immediate Patronage of Their Royal Highnesses the Prince and Princess of Wales, Her Imperial and Royal Highness the Crown Princess of Prussia, &c., &c.

The FIFTEENTH HALF-YEARLY MEETING of GOVERNORS will be held at the CITY TERMINUS HOTEL, Cannon-street, on THURSDAY, November 23rd, 1871, to ELECT EIGHT INFANTS. The two Girls who receive the highest number of votes to be retained until Sixteen years of age.

The Chair will be taken at TWELVE o'clock, and the Poll closed at TWO PRECISELY, after which hour no Votes can be recorded.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside, E.C. At the present time the Orphanage is distressed for want of funds. It has 118 infants under its care, but there is room for 200.

This charity has no endowment, and is greatly in debt. Contributions are earnestly solicited.

PALESTINE EXPLORATION FUND.

The new expedition, under the command of Captain R. W. STEWART, R.E., has started for the Holy Land. Its object will be to accomplish the Survey of the whole country West of the Jordan; the American Society having undertaken that of the East. It will be joined by Mr. C. F. TYRWHITT DRAKE, the explorer, with Mr. PALMER, of the Desert of the Tih. The instructions of Captain Stewart include archaeological researches, examination and excavation of mounds wherever practicable; collection of names, photographs, sketches, and plans of ruins; reports on natural history, &c., &c. The Committee commend the support of this expedition to all persons interested in the Holy Land. For further particulars application may be made at the Office of the Fund. The results of the work will be regularly issued in the Quarterly Statement of the Society.

W. BESANT, Secretary.

Subscriptions may be sent to the Secretary, 9, Pall Mall East, or to the Society's Bankers, the Union Bank of London, Charing-cross Branch, and Messrs. Coutts and Co., Strand.

THREE LARGE GALVANISED and CORRUGATED IRON BUILDINGS FOR SALE or HIRE, to hold respectively 300, 200, and 100 persons. Suitable for churches, chapels, or schoolrooms. Apply to Geo. Vavasseur, Barnsdale-road, Harrow-road, W.

THE AUTUMNAL MEETING of the SURREY MISSION SOCIETY will be held (D.V.) at GODALMING on MONDAY, 27th November, 1871. At 11.30 a.m., a Committee Meeting, open to all Subscribers; at 3.30 p.m., a Public Meeting; at 7.0 p.m. a Sermon, by the Rev. J. BALDWIN BROWN, B.A., in the Godalming Congregational Church.

URGENT APPEAL!

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The oldest and one of the most economically conducted Institutions of its kind. Founded in 1758. Incorporated, 1848.

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The Income from Property is only £2,200
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The education given to the children is of the most useful kind, and many who have left are now occupying positions of trust.

JOHN KEMP WELCH, Treasurer.
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Contributions will be thankfully received by the following Members of the Committee, by the Treasurer, by the London Joint Stock Bank, Princes-street (at all its Branches), and at the Office of the Charity.

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Also by Messrs. Nisbet and Co., 21, Berners-street, W., Messrs. W. D. and H. O. Wills, Bristol.

To constitute a Governor, a donation of £10 10s. and upwards is required; or £1 1s. and upwards annually. A Life Subscriber £5 5s., or 10s. 6d. annually, entitling to votes in proportion to the sum contributed.

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Many a sorrowing and disappointed out-patient is sent away to linger in pain, or die in agony, when an operation would probably restore her to health, or medical treatment would alleviate her sufferings. Will not like sick ones enjoying the blessings of affluence, for the sake of Him who went about healing the sick, and who was full of compassion for their misery, assist a few of their suffering sisters, by contributing a trifle towards the maintenance of at least one bed, the yearly cost of which is £30. From lack of funds, several now stand empty; and towards filling one of these donations will be gratefully accepted by Lady Flora Knox, 10, Gloucester-place, Portman-square, W.

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REPORT.

The Directors have the pleasure of reporting the continued prosperity of the Company.

In the year ending 31st January last, up to which time the accounts are now made up, 2,253 new Life Policies have been issued, assuring £388,545, the New Annual Premiums thereon being £11,866.

The Directors deplore the great loss which the Company has sustained through the removal by death (within a fortnight of each other) of the lamented Chairman and Vice-Chairman, Messrs. Edmund Dunn and John Smith. From the foundation of the Company, until the close of their lives, they discharged their duties as Directors with earnest fidelity. The vacancies at the Board have been filled up until the Annual Meeting, by the election of Mr. Henry Potter Olney (of the firm of Messrs. Olney, Amsden and Co.), and of Dr. Edward Bean Underhill (Secretary of the Baptist Missionary Society).

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

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BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

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From Lord FRANCIS CONYNGHAM.

Mount Charles, Donegal, December 11th, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE.—See *Lancet*, Dec. 31, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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